

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

Editor: DR. FRANK RAWLINSON

Editorial Board

Mr. E. E. BARNETT	DR. IDABELLE LEWIS MAIN, <i>Chairman</i>	Mr. C. H. LOWE
Rev. C. W. ALLAN	Miss MARGARET FRAME	Dr. C. S. MIAO
Mr. F. L. CHANG	Rev. E. R. HUGHES	Miss CORA TENG
Mr. L. T. CHEN	Rev. CARLTON LACY, D.D.	Miss JANE WARD
Dr. DONALD T. C. FAN	Dr. R. Y. LO	Mr. Y. T. WU
	Rev. E. C. LOBENSTINE	

Corresponding Editors

Dr. R. C. AGNEW	Rev. H. DAVIES	Bishop R. O. HALL
Dr. D. W. LYON		Mr. GILBERT MCINTOSH
Rev. HUGH McMILLAN		Rev. E. ROWLANDS

VOL. LXIV

JULY, 1933

NO. 7

COOPERATIVE SHARING. Interdenominational Planning

Interdenominational and regional planning is the keynote to the enlargement of cooperative Christian service in China. In the early part of April, 1933, a small group of those who have worked in China met to formulate suggestions for an Interdenominational Planning Group already set up in New York. Dr. J. L. Corley, Dr. and Mrs. Willard Lyon, Dr. and Mrs. A. J. Bowen, Mrs. W. H. Lingle and Rev. Frank Toothaker comprised this group. They were motivated by the conviction that the "whole Church, undivided and in mutual confidence, should cooperate as never before in its history." For this the basis may be found in a Program of Activities, the aim of which should be to eliminate waste and overlapping.

The main points at which this cooperative reorganization is most urgent are as follows. Middle school education should be "strengthened by merging weaker units into stronger central organizations" with a view to meeting the needs of the area involved. Since duality in administration of Christian work is unsound, it is suggested that organized missions should completely disappear. Those which continue, for a further period, should be "organically integrated with the self-governing churches and Christian bodies." Educational agencies are advised to set up, like the medical workers, an inclusive educational association wherein, among other things, plans would be worked out for cooperation between government and private institutions to raise standards and improve facilities. "Supervision in actual practice" is also urged, to "help candidates

and workers in full service develop their own powers of self-criticism, analyze the problems which they actually confront and do creative thinking add experimenting in solving them."

It is, also, recommended that "Home Base agencies..... entrust the entire control of the use of funds and personnel on the (China) field to agencies created by the initiative and will of Christian bodies" thereon. Finally the cooperative organizations indicated above should aim at a "united purview" and be an "expression of the desires of those actually in touch with the local needs of (the) churches and institutions" concerned. To this end in "each locality or area a local committee (should) be interdenominationally appointed to review the local situation, determine how much help is required from abroad for its best development, prepare requests for such help and, in the end, allocate the help that may be available." Such local committees should also "appoint representation on a regional committee which should correlate the requests within the region." These suggestions fit in with the general thinking of the Biennial Meeting of the National Christian Council of China. Those making them have had long and intimate acquaintance with the needs and opportunities of Christian work in China. They should be given consideration in connection with the thinking on reorganization and readjustment now going on in missions and churches.

* * *

Doctrine and Money.

The articles in this issue deal mainly with two topics: indirectly with the relation of doctrine to the Christian Movement in China and directly with the use of western money therein. Neither is a new topic. Missionaries have spent more time discussing them than perhaps any other topics. Not infrequently it has been said that the Chinese Church has received too much of both. Chinese Christians have been most puzzled by the so-called excess of doctrine and the missionaries more worried about the excess of subsidies. Some, too, have implied that dogmatic purpose has guided, to an appreciable and unwise degree, the use of western Christian money in China. The goal set up in the past has been that Chinese Church financial independence is essential to spiritual vitality. No data exist to prove this thesis. Indeed, there is evidence that leaves the whole problem in the air. A correspondent recently wrote:—"The most vigorous church in our group receives a subsidy from the board's appropriation yearly; one of the deadest and weakest churches is self-supporting."

That progress has been made in self-support in China is self-evident, though no complete statistics thereon are available. But, "What was called 'self-support'", said Dr. W. P. Merrill, a member of the Laymen's Commission, "was (often) simply a serving of notice upon the native pastors and workers that they must assume a

larger share of their own support by getting it out of their poverty-stricken congregations. Instead of this request being met with a voluntary spirit, it was met at the best with resignation, and at the worst with resentment." Self-support as thus presented meant a reduction of subsidies under mission pressure rather than an urge to self-help in a shared and developing inclusive objective of Christian service. Usually, also, emphasis was laid on eliminating or reducing to a minimum money given to churches with comparatively little attempt to apply this principle to institutions. On this problem of subsidies some Chinese thinking is in evidence. But advance in China on the formulation of a Christian doctrine or system of theology by Chinese Christians is little in evidence. Some interpretative literature by Chinese Christians there is, but no trend as yet towards a Chinese formulation of Christian belief.

At present the rapid decrease in all kinds of subsidies is forcing sometimes agitated thinking thereon. There being less money available everybody must somehow manage with less. This crisis may obscure, for a time, the even more urgent need to think through the Christian Message in Chinese terms. Nevertheless Christian thinking in China on both these problems is changing. Once the chief emphasis seemed to be on cutting out western money and putting in doctrine as it came from the West. Now there is a growing desire to discover how the essentials of Christian faith and resources, including money, can be put together in a compelling and inclusive objective of service to China.

Since more is being said in this issue about the use of financial resources than Christian belief as such we shall deal more particularly with the change taking place in the former regard. Less is being said than formerly about the necessity of eliminating western money from Christian work in China. The articles in this issue, indeed, discuss how it may wisely be used rather than how it may be eliminated. Furthermore, less is said about the relation of western money to the Chinese Church as such and much more about its relation to the *whole* range of Christian service. We realize that large subsidies to institutions affect the churches they are largely set up to serve. We realize, too, that a missionary is a form of subsidy to the Chinese Church who may, if he is not wise, have as despiritualizing an effect thereupon as unwise liberality in giving them purely financial assistance. "Subsidies" is a term that has covered a multitude of questioned practices. No one definition thereof can, in fact, decide just when and where western money should be used in Christian work in China. At this point the Christian has to be a pragmatist. In other words we begin to realize that western Christians must continue to share *all* their resources with China and that we need a principle of sharing that will enable us to be just as wise with institutions as with churches. Our approach is passing from the negative to the positive emphasis. To plan to give institutions all they ask and nothing, if possible, to churches is, to say the least, an illogical method.

In the *Chinese Recorder*, September, 1932 we published thirteen statements on self-support. These were based on paragraphs taken from "The Rural Mission of the Church in Eastern Asia," by Dr. Kenyon L. Butterfield. Each of the thirteen writers dealt almost exclusively with the problem of how churches might do without foreign money. Now Dr. Butterfield does say definitely and frequently that local churches or community-serving churches must be made self-supporting largely, though not exclusively, because there is not enough money available to establish them otherwise. "Re-Thinking Missions" likewise objects to the subsidization of local church and pastors. This is, of course, the conventional piecemeal approach to the problem. By itself this view might lead us to assume that somehow western money does more harm to churches than to other Christian institutions. We have never, however, seen a conclusive statement proving that assumption.

But neither of the sources quoted advocates this view by itself. The Laymen do unfortunately say little in addition. But they clearly assume that institutions will still receive financial aid and even they suggest that "funds may . . . properly be used, temporarily and with caution in promising new ventures." Dr. Butterfield carries this somewhat timid suggestion much further. This point was overlooked by all the above-mentioned commentators on his statement or self-support. Perhaps they had not been able to read the whole of his Report. Thinking in terms of the objective of a community-serving church Dr. Butterfield envisages financial help in connection therewith that is a quite definite though much wiser form of subsidization. Church workers, itinerant evangelists, leaders in religious education, rural service staff, specialists in community counselling and rural economics and women to study the needs of village women—for all these he advocates the use of western money: he assumes, also, the continued use of western funds and personnel in institutions. Under such conditions a community-serving church would help itself to the limit of its capacity and yet would be helped in the carrying out of those features of its enlarged objective beyond its strength and experience. Obviously in all this thought is being directed to the conception of a church not living for itself alone—very often true when self-support under the old regime was urged upon it!—but one living for service beyond its own spiritual upbuilding and in terms of sharing rather than in terms of subsidies.

The problem facing us today, then, is not how to get churches alone to do without "foreign" money but how to use it wisely so as to build up an all-round spiritually vital Christian life in and service to China. That might sometimes even include financial help to local churches in the carrying out of a project. We are glad to note that most articles in this issue treat of the problem in that spirit. The use of western money is not a matter of local churches alone but of the whole of Chinese Christian life and service. Perhaps, too, as this problem moves towards solution Chinese Christians will

come more to grips with that of formulating the Christian doctrine or faith to China because it then will be more vitally related to their own lives and needs.

* * *

Missionary Standard of Living.

It is fitting that in connection with the question as to how missions should spend money in Christian service this issue should also raise the correlated question as to how the missionary should spend money on himself. This question arises partly in the necessities of the financial depression in mission circles, partly because many Christian groups are actually trying out new ways of living, but more because all over the world the underprivileged are challenging the privileged among whom the missionary is usually classed. This is a problem that the missionaries of the primitive Church did not face: for there was little difference between the economic levels of their mission fields and their home base and what there was tipped in favor of the former. The problem is thus a peculiar challenge to modern missionaries! "If they find it impossible," says Dr. D. J. Fleming in a book reviewing for perhaps the first time the whole subject* to create for themselves habits of spending which are consistent with ideals of thoughtful Christian living, there is very little hope for progress from any other group in modern society." This book should be read in connection with the article on this practical issue published in the *Chinese Recorder* this month.

At the present time missionaries are forced to live more simply than they have sometimes done. They cannot spend money they no longer receive. Yet apart from that depression necessity a very acute issue demands attention. Even now, in most cases they still live on a plane above the majority of those whom they serve. Even these lessened differences in economic standards and resources create a problem that is influential though it may be only rarely that those affected thereby openly protest.

At the moment three approaches to this problem are evident in missionary circles in China, though Dr. Fleming, discusses all three in terms of the world mission field. First, there are those who live as nearly as possible like those from among whom they came and who support them. This, in accordance with varying conditions and in different places, produces four effects. It may be treated as a matter of indifference by those among whom the missionary lives. That means, of course, absence of aspiration to higher economic standards. In some cases the nationals concerned do not wish the missionaries to live down to their standards. This may be due to the wish to retain a certain social significance attached to the

**Ventures in Simpler Living*, D. J. Fleming, printed by The Polygraphic Company of America, Inc., New York.

missionaries concerned. Sometimes, however, the contrast in economic privileges brings grievance and discontent. In that case it will obviously vitiate the influence of the missionary. Finally, a levelling process may be started that will both bring the native scale of living up and that of the missionary down.

Second, there are those who aim to live like those among whom they work. The most notable exemplification of this principle is found at T'inghsien where those engaged in research work and rural improvement actually become members of the community they serve, both socially and economically. This is an attempt to incarnate the Christian spirit into the actual conditions of a community with the purpose, of course, of raising all its standards. Some missionaries also work on this principle. This principle is genuinely apostolic as primitive missionaries actually lived in accordance with it though not with exactly the same social aim as given above.

The third approach calls for a standard of living sufficiently above that of those served by the missionary concerned to stimulate them to self-improvement but not enough to issue in mere discontent with a standard of living that they deem out of their reach. This fits in with the levelling process mentioned above. The principle involved recognizes that present general standards of living are too low for legitimate spiritual satisfaction and for proper spiritual growth and implies that the missionary should never set the example of living well just to live well. To seek to apply it opens up a new way of dealing with the whole problem which has all too often just been neglected. It also lays on the missionary the responsibility of showing how money should be properly spent.

This is a field in which new experimentation is under way. Dr. Fleming tells of numerous groups that are experimenting and thus raising probing issues for themselves and others. If Christians do not care enough about this problem to dig into it who will? They may not be able to set up in a hurry the new social order many of them now talk about but they can show how such a new order works by themselves living more simply in accordance with well thought-out planning. They need not aim at economic equalization—a vexing question!—but they can show how to live life whole. Here is a call to sacrificial thinking. It is a challenge to adventurous living that will both conserve spiritual, intellectual and physical values and demonstrate a mode of living that is truly brotherly—that illustrates the principle of sharing and yet demands that the under-privileged plane of living be abolished. There was a time when religion was expected to make men satisfied with their lot in life no matter how hard and poverty-stricken. Now religionists must help find a plane of living for *all* that in itself proves that the principle of all men being children of one Father is workable throughout the economic as well as the spiritual life. All this urges us to a quest for a simpler level of living that will enable all to live life on its highest level.

Cooperation in Christian Missions

An Examination of the Basis of Cooperation Proposed
in the Laymen's Inquiry Report

PAUL G. HAYES

THE most significant recommendation in the Laymen's Report is the necessity for cooperation in Christian Missions. It underlies all the others. It rises to the surface in every chapter, and proposes over and over again that there shall be "a change away from sectarianism, and a narrow denominationalism, and in the direction of complete Christian cooperation."¹

The Laymen's reasons for this recommendation are almost as heavily underscored as its statement. Negatively, the rivalries, complexities and irrelevancies which have crept into our Christianity from the controversies of the past have outlived their historical justification and are now hindering our missionary task. Positively, the sweeping changes in the life of the world involving "an altered theological outlook, the emergence of a basic world culture, and the rise of nationalism in the East," form a challenge which calls for the "corporate wisdom of the united church and for all its spiritual resources."²

The appraisers urge that their seven Protestant societies shall attempt a new alignment of forces in cooperative tasks far more comprehensive than has yet been attempted. They believe that actual cooperative efforts that rise "above denominational and doctrinal barriers" can "evoke creative missionary statesmanship at home and abroad, can command the enthusiasm of the finest and most adventurous type of Christian young man and woman, and bring the whole enterprise to new levels of accomplishment."³

The achievement of this cooperative goal, it is frankly stated, will require "a determination to do what is needful without counting the cost of personal and denominational advantage." Specifically, the needful thing is the "heartly acceptance of the general principles" laid down in the Report. These principles are developed in part one, applied to all phases of the missionary task in parts two and three, and succinctly stated at the end as a "Summary of Principal Conclusions."⁴

1. Report, p. 92. Two source documents are used in this study; (a) "Re-thinking Missions," which will be referred to as the *Report*; and (b) "The Proceedings of the Meeting of the Directors and Sponsors of the Laymen's Foreign Missions Inquiry and Representatives of the Foreign Mission Boards at Hotel Roosevelt," which will be referred to as the *Proceedings*.

2. Report, p. 18, ff. 3. Report, p. 329. 4. Report, pp. 325-329.

NOTE.—Readers of the *RECORDER* are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

A TEN-POINT BASIS

What are these general principles to which the whole missionary constituency-contributors, secretaries, missionaries—are asked to give hearty acceptance, and thus form the united front of a new missionary thrust into the non-Christian areas of life? As they have already been printed in full in the *Chinese Recorder*,⁵ it will be sufficient to restate them concisely with the intention of throwing their most significant emphases into high relief.

(1) The missionary obligation inherent in Christianity involves the *fundamental transformation* of many present aims and methods.

(2) The present-day aim of Missions is “to seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world.”

(3) The primary method of Missions is evangelism, both in the usual sense of “individual regeneration,” and in the social sense of ministries as wide as the secular needs of men.

(4) In the pursuit of this evangelistic task, the missionary will have no occasion to attack non-Christian systems, but will rather seek to understand them, and to cooperate with the forces within them which are making for righteousness.

(5) The usual list of qualifications for missionary service must be augmented by the “capacity truly to understand and genuinely to love....the people among whom they work.”

(6) The Christian fellowship should be conceived in terms broad enough to include both the church and the unchurched followers of Christ who have been repelled by the church as now constituted.

(7) The prevention of weak and merely nominal Christian work depends largely on “the rigid enforcement” by the home churches and boards” of a policy of concentration of personnel and resources.

(8) The missions should now transfer their activities from the temporary work of church building and social pioneering to “the permanent function of promoting world understanding and unity on a spiritual level.”

(9) The responsibility for established work should be transferred to the nationals, by a process of devolution which must be real—not nominal, and gradual—not abrupt.

(10) Administrative unity of the work of their societies—and by inference of all societies—should be secured by a single organization for service abroad.

5. Feb. 1933, pp. 73-76.

This is the program that must be analyzed and evaluated by all who would intelligently discuss the Laymen's proposal for "complete Christian cooperation."

THE PROPOSAL ANALYZED

It is difficult to grasp in its totality a program of ten points. Let us therefore analyze these general principles under the three heads of the aim, methods, and administration of Christian Missions,

(1) *The Aim of Christian Missions.* The aim of Missions is represented as a rather complex objective in which several lines of effort are harmoniously combined into one thrilling adventure of disinterested love. It is the search for and the expression of religious truth. It is a search with other peoples in which they as well as ourselves will have a contribution to make. On our part it is the sharing of the truth and experience we have discovered in Jesus Christ. It is the creation of "a new kind of person," in "a new society." It is the promotion of world understanding and unity on the level of spiritual life.

This objective defies easy statement and comprehensive definition. It makes missionaries the intermediaries between cultures, but more than that. It makes them the representatives of a particular religious life—the life of faith in God through Jesus Christ—but not only that. It attempts the difficult feat of balancing open-mindedness with conviction. Those who attempt to incarnate this aim will approach other peoples in the role of honest seekers, willing to receive as well as to give; but they will also have definite convictions based on personal experiences with Christ, which will be their contribution in the sharing process.

(2) *The Methods of Christian Missions.* The primary method of Missions is evangelism, but that type of evangelism which recognizes that "the welfare of the individual's soul...cannot be secured in complete independence of the welfare of his body, his mind, his general social context."⁶ Coming into contact with non-Christian religions, such evangelists seek out the best elements and endeavor to cooperate with them. They regard the church as the most important means for maintaining the Christian fellowship, but in view of church weaknesses they conceive this fellowship to be much wider than its membership. They reject all sectarian divisions and work together with missionaries of many constituencies in unified plans of concentrated effort. They hasten to complete the devolution of responsibility in established centers of Christian life, in order that they may give themselves entirely to the new aims which they have adopted.

(3) *The Administration of Christian Missions.* The Laymen advocate "a single administrative agency" for missionary service abroad. They recognize that the organic unity of the church, both

6. Report, p. 65.

at home and abroad, would include the acceptance of this proposal. But organic unity does not seem to them necessary. They see important values in the retention of different emphases in interpretation, organization, and practice, but insist that they must be maintained "without interfering with the unity of spirit and without interrupting cooperative work for common ends."⁷

What they do advocate is that the link between their churches at home and the churches on the fields—the missions—should be reorganized into a single unit. The present boards would be retained as promotional agencies within their own church groups. Their contact with the field, however, would be made only through a central council, organized on functional lines to direct all phases of the program in all the fields. This central council would operate, not through denominational executives, but through secretaries who would be specially qualified to promote and definitely responsible for particular functions of the correlated program,—evangelization, education, medicine, rural life, finance, etc. The missionaries, in turn, would be designated by their department of service rather than by the denominational label of the group which sent them to the central council for appointment.

Details for this ambitious proposal have not been developed in the Report, for it is assumed that they will disclose themselves as the initial steps are taken. It is even admitted that so far as the plan is outlined, it does not necessarily afford "the only solution of the defect" of present administration.⁸ It is urged, however, that such an organization would furnish "a rebuke to un-Christian divisiveness; an administrative basis, simple, adaptable, and economical; centralized disbursement, accounting, and audit of funds; a body of creative leaders raised above the level of denominationalism; experimentation under expert guidance; and a united and coordinated front on the foreign field."⁹

One of the strongest features of this plan is that it aims solely to increase the effectiveness of the aid rendered through the missions. It does not in any manner supplant or control the churches and other indigenous forces on the fields. They will remain free to state theological convictions and to develop organizations according to their own genius and desires. This freedom extends even to the creation of their own sectarian divisions if the quality of their spiritual life should be insufficient to avoid them. What it removes from the range of possibility is the anomalous maintenance of western differences on eastern soil.

These proposals for changes in the aims, methods, and administration of Christian Missions do not seem to be radical in some quarters. Dean Charles R. Brown says that he finds no novelty in them as he has been advocating similar principles for thirty-four

7. Report, p. 93.

8. Report, p. 323.

9. Report, p. 322.

years.¹⁰ Dr. Hocking insists that the Commission has not suggested anything that is not already present in some form in some place studied. On the other hand there are many loyal supporters of the cause of missions who would agree with Nathaniel Peffer, who regards these proposals as revolutionary, nothing less than "a repudiation of all that missions and missionaries have stood for in the past." Such diversity of opinion compels us to look more deeply into the implications of the new proposals.

THEOLOGICAL IMPLICATIONS

The appraisers have regarded the theological question as "the issue of highest importance....., the question upon which it (the Report) will stand or fall."¹¹ Nevertheless, after discussing their own theological agreement, they pass on to the making of a ten-point basis for cooperative effort in which theological matters seem to be of no importance whatsoever. But readers of the Report have not been slow to discover that what is not stated is definitely implied. It is highly important that the theological implications imbedded in this report be isolated for study, and be placed in their positions relative to each other and to the Report as a whole. There are three of these implications.

(1) *Let us respect our differences.* The commissioners recognized that the personnel of the boards under review includes contrasting conceptions and interpretations of Christianity. These differences are not referred to the personnel of any one board as over against that of another. The denominational shibboleths have lost their vitality, but cutting across all these organizations, in greater or less degree, there are dynamic differences, instantly recognizable. In the thought of the commissioners these contrasting theological positions are to be both retained and respected.

The foreword states that it is "one of the chief advantages enjoyed by this Commission" that it includes diverse points of view.¹² The commissioners made no effort, however, to "limit the range of these differences," but drew attention "to the fact that they existed."¹³ Furthermore, they are recognized as being important, being "to some extent differences of expression, to some extent differences of substance." "We have not been under the illusion," affirm the commissioners, "that the matters on which men agree are the only matters of value—on the contrary when religious issues are clearly defined, they are the most important issues of human life."¹⁴

(a) *Some of us are conservative!* Still quoting from the foreword, "To some of our members the enduring motive of Christian Missions can only be adequately expressed as loyalty to

10. Proceedings, p. 12. 11. Proceedings, p. 8. 12. Report, p. xiv.

13. Report p. 56. 14. Report, p. xiv.

Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him." For these persons, "the Christ fuses with the conception of God; and Jesus is called in a unique sense the 'Son of God' or the 'Incarnation of God.'" This view tends toward a literal identity of Jesus with God, "attested by miracle in his birth, deeds, death and resurrection."¹⁵ This view is not given a designating name in the Report, but it is easily identified as that of conservative theology. It is so referred to at the Hotel Roosevelt meeting.¹⁶

(b) *Some of us are liberal!* A contrasting theological extreme is represented by those who "desire a deeper knowledge and love a God, seeking with men every where a more adequate fulfilment of the divine possibilities of personal and social life."¹⁷ These persons approach the metaphysical problems of the gospels with the affirmation of "a profound spiritual union of the will of Jesus with the will of God."¹⁸ Like the preceding view, this also is nameless in the Report, but it is easily recognized as an utterance of liberal theology. In the Hotel Roosevelt meeting it is openly so designated.

The recognition of this important cleavage in the thought of the Christian world marks this volume as honest and realistic to a degree that should inspire widespread confidence in its purpose and methods, if not in its results.

(2) *Let us recognize our common faith.* The second theological implication of the Report is even more important than the first. It is the recognition that beneath all our differences there is an even more significant body of common faith in God, and of common loyalty to Jesus Christ. This fact makes all of us fellow-disciples, no matter how diverse may be our differences of interpretation. "The point of high importance," proclaims the conclusion of the Report, "is that we are one in the conviction that we are all like-minded disciples of Jesus Christ, ought to work together in singleness of purpose, with deepening faith and enlarging vision, to the end that men everywhere shall be drawn together in a full and ennobling experience of God."¹⁹

According to Dr. E. Stanley Jones, in his recent addresses in America, this is the major contribution of the report; namely, the insistence that *at heart* Christianity is "the most united body on earth." The commissioners rose above their own differences and expressed their "sense of Christian solidarity" in this Report, to which all subscribed their names. They feel justified in hoping that their own experience, as embodied in this appraisal, "may be worth something by way of suggesting a method whereby we can hold sacred our differences, and still cooperate."²⁰

15. Report, p. 56. 16. Proceedings, p. 18-19. 17. Report, p. xiv.

18. Report, p. 56. 19. Report, p. 323-324. 20. Proceedings, p. 19.

(3) *Let us build on an inclusive position.* The commissioners have laid the basis of Christian cooperation in the deep sub-soil of Christian history. This antithesis between a faith held in common and diverse theological interpretations of it has always existed. Pauline, Synoptic, and Johannine Christianity are no more profound in their common affirmations than in their differences. Yet they were able to rise to a synthesis which gives the New Testament a magnificent and unified spiritual impact. Likewise, the commissioners bid us rise to a synthesis of our likenesses and differences, to an inclusive position in which all Christian theologies shall have their harmonious function.

The Report recognizes that there are already in existence groups which have achieved cooperation on this inclusive position. They lay aside their differences and think of Missions in terms of "the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community."²¹ These are the Christians who are undisturbed by the clashes of conservatives and liberals, except as intolerance destroys Christian love. These are the Christians who really won the struggle of about a decade ago. Fundamentalism did not win; Modernism did not win. It was the willingness to submerge divisive points of view for the sake of good will that won the day. In the words of a well-known Chinese leader, they "agreed to differ, but resolved to love." They were more anxious to register distinct advances in their moral and spiritual task than in the debate concerning its intellectual formulation.

The commissioners build on this inclusive theological position with great boldness. "We believe," they write, "that the Church.... should move steadily toward complete cooperation in the interpretation of its message."²² Differences are not to be cancelled; they are to be welcomed.²³ And there is to be no nebulous middle-ground to which all must subscribe. The inclusiveness of the proposed enterprise is well illustrated from the chapter on Christian literature. On the new basis there would no longer be a fruitless effort to please everybody with just one kind of literature. The aim, instead, would be "to publish books for those near each theological extreme, impartially."²⁴

Dr. Hocking leads us into this Promised Land with the alluring prospect "that in the process of cooperation, these differences, which are retained, will come to clearer definition, that their solution will be aided, and that we shall be drawn nearer together through that preliminary act of sharing in a common deed and in a common purpose."²⁵ On the other hand "it is not to be expected that divergence.... will wholly fade."²⁶ Therefore it must be recognized that the basis of cooperation will always remain inclusive. It is the only way in which we can "cooperate on matters which are of common concern."

21. Report, p. xiv.

22. Report, p. 114.

23. Report, p. 93.

24. Report, p. 192.

25. Proceedings, p. 9.

26. Report, p. 323.

SOME IMPORTANT DISTINCTIONS

Just what is involved in missionary cooperation on the basis of this Report will be more easily understood if three aspects of the proposals are carefully distinguished from each other. These are the theological inclusiveness of the principles of cooperation, the theological particularism of the commissioners' own views, and the adventurous spirit of the proposals viewed as a whole.

(1) *Theological Inclusiveness of the Principles.* The report contains no effort "to establish a kind of denominator of Christian faith." It represents, says Dr. Hocking, "no liberalism which can be regarded as a party against the conservatives."²⁷ It implies that the constituent persons and groups in the new cooperation would heartily grant each other the right and urge the duty that all preach, teach, and publish their full convictions, without let or hindrance, except the demands of common courtesy. The liberal would not be called upon to surrender his freedom, nor the conservative his fuller doctrinal treasure.²⁸ Both would realize that in the free exchange of their interpretations, each would be enriched, and the Christian Message itself would become clarified. Nobody will be asked to "give up those points upon which his Christianity differs from that of somebody else."²⁹

(2) *Theological Particularism of the Commission.* The commissioners not only proposed a basis of cooperation; they also exercised the freedom which they grant to all others; namely, the frank statement of their own bond of theological agreement. Their famous third chapter sets forth their group belief concerning the uniqueness of Christianity, but it concludes in a recommendation in which their particularism has no place. This dual nature of the chapter is defined in Dr. Hocking's words: "It (chapter three) defines a type of finality upon which all Christians may unite, and provides for the judgment of any group which would add to that definition."³⁰ The basis upon which they think all may unite is stated in the very last paragraph,³¹ a total of forty words, which alone from this chapter are carried forward verbatim into the summary of principal conclusions.³² All the rest of the chapter is the judgment of one particular group which desired to add to that definition; namely, of the commissioner's themselves.

The achievement of the commissioners, representing both conservative and liberal views, in reaching this significant body of agreement is *prima facie* evidence that the cooperation they advocate can really be accomplished. They themselves achieved it. But this does not mean that their particular theological agreements are the necessary basis for other group agreements. What the bulk of this chapter contains, other than its concluding paragraph,

27. Proceedings, p. 8. 28. Proceedings, p. 20. 29. Proceedings, p. 9. 30. Proceedings, p. 79. 31. Report, p. 59. 32. Report, p. 326.

is nothing more nor less than their corporate theological views, and necessarily a minimum statement. They do not ask anyone else to accept them. They will not need to modify them in order to unite with others on the basis of their principles of cooperation. This is the particularism with which the Commission would enrich the total Christian conception of its message.

It would be most unfortunate if the specific corporate theological views of the Commission should be construed as an integral part of the basis for cooperation. It is true that the commissioners believed that their fifteen members represented all the more important colors of the theological spectrum, and to that extent gave the impression that their body of agreement was more or less typical of what other groups could achieve. But they came to realize that there were ultra-violet and infra-red rays beyond the gamut of their spectrum. Dr. Hocking at this point added "we are willing to enlarge the spectrum to include them."³³ Such a multiplication of the spectral colors supports the theological inclusiveness of the basic principles of cooperation against the particular theological beliefs of the Commission. The latter is, then, merely a specification, an illustration, of what is possible under the advocated principle of inclusiveness.

It is not within the purpose of this study to evaluate the particular beliefs of the Commission. This short reference to the matter is intended only to show that the Commission's corporate theological beliefs are not part of the basis of cooperation.

(3) *The Adventurous Spirit of the Proposals.* We have gotten safely across the high hurdles of "the theology of the Report," by agreeing with Dr. Hocking's designation that it really involves "a sheaf of theologies."³⁴ The principles of cooperation are inclusive of all shades of belief. We have disposed of the particular body of theological agreement to which the commissioners themselves give assent. It is only one of many possible statements, some tending to become conservative, some tending to become liberal, that can and should come within the scope of the cooperative enterprise here advocated.

There is a third aspect of this Report which must be differentiated from the preceding two. It is the adventurous spirit woven into the warp and woof of the proposals. Its removal would destroy their recognizable characteristics. The first recommendation calls for change and the succeeding nine specify the fundamental nature of the changes proposed.

Entirely apart from the question of different types of theological belief, there is a practical question of large proportions. Can conservatives and liberals unite on the basis of this adventure of faith? Can we agree that the true aim of Missions is the

33. Proceedings, p. 75.

34. Proceedings, p. 75.

seeking with other peoples for the truth of God; that our evangelistic task should include *non-propagandist secular ministries*; that we should seek *partnership* with the best elements in other religions, assuming that they can be found; and that building the church organization is only a *temporary function* of the missions? Can we agree that essential cooperation on a wide scale is so imperative in the present world situation that we must either subordinate our differences in the interest of a common task, or face the possibility that the usefulness of our whole enterprise will be terminated? If we cannot support the whole program of ten points, to what extent can we support it, and will we exert strenuous effort to make cooperation possible just as far as possible?

Our Lord prayed "that they all may be one that the world may believe." In the light of that prayer we must make cooperative programs workable to the limits of possibility. On the application of this prayer to the question of cooperation in Missions, Dr. Mott makes the challenging comment that "it would seem that there should be no question among us that the least these words should mean....that we....should....pool not only ideas and experience but programs, workers, funds, and, if need be, names. Absolutely nothing could stand before such a vital cooperation and union."³⁵

—=0=—

Theological Basis of the Laymen's Report

W. P. MILLS

BECAUSE of its theological basis the Laymen's Report has received a great deal of criticism. The General Council of the Presbyterian Church has said that "What is proposed is virtually a denial of evangelical Christianity."¹ Dr. Speer has written "this construction of Christianity and of its relation to non-Christian religions and this conception of Christ and His person.....are not possible for the Churches which still hold the great creeds, or even the Apostles' Creed, or which base themselves on the New Testament."² Canon Raven has written of the Report that "its positive statement of the message is of the type commonly known as liberal Protestant, and associated with the modernism of twenty years ago, rather than with the religion or the scholarship of today."³ Finally Dr. Latourette has said that the theological standpoint of the Report "represents what must be classified as the attitude of elderly and middle-aged American liberal Protestants, and however much many of us may agree with its major contentions we cannot fail to recognize that it is a partisan and even a sectarian document."⁴ This is severe criticism and he must

35. Proceedings, p. 124.

1. From a statement published by the Council. 2. Robert E. Speer "Re-thinking Missions Examined" p. 31. 3. Charles E. Raven, *Christian Century*, February 1, 1933. 4. K. S. Latourette, *Yale Divinity News*, January, 1933.

be a bold—or foolish—man who would say a word on behalf of the Report after such attacks as these. Yet I must confess, as I read the critics and then restudy the Report, that I find myself more sympathetic with the latter than with the former.

My first reason for saying this is because of the simple terms in which the Report presents the Christian Message. This is as it should be, for while "Christianity is not an easy teaching," its simplicity is "a part of its uniqueness."⁵ This attempt to present Christianity simply appeals to me personally, for to me, as to many others, faith is not an easy matter but a difficult one. The facts seem so often against it! Increasingly through the years I have found myself driven to just a few central truths, yet these form the warp and woof of life, they are something to live and die by: the existence of God, the kind of God revealed to us in Christ, the kingdom of God, eternal life; just a few beliefs, simple yet profound, not easy to hold against all the facts of life, yet holding which, one can bear up and carry on, aye even advance. To me therefore a simple statement of Christian truth such as the Commission makes is personally welcome. But I like this statement for another and more important reason, namely that, so far as my experience goes, a simple statement of this sort is more likely to appeal to the Chinese than a more complex or highly doctrinal one. I feel that the Commission is right when it says:

"If the Orient is anywhere unresponsive to our complex theologies (and here we think especially of China), the implication may be not that the Orient is dull toward Christianity, but that these complexities are too little Christian, too much the artifacts of our western brains."⁶

The experience of others may be different from my own. I merely give mine for what it may be worth; but on the point under discussion my experience entirely bears out the judgment of the Commission.

In the second place I like the theological basis of the Report because of its breadth of view. The framers of the Report realize that there are varying interpretations of Christian truth, and make allowance for this fact.⁷ As we know, the Report has been criticised as exclusive, partisan, and divisive. However I do not find it so. I find it rather "liberal" in the best sense. And let me say here that, in using the word "liberal," I am not thinking of its theology, but of something far more important still, of its attitude, its essential spirit. As the Chairman of the Commission has said, the theology of the Report is not "a theology but a sheaf of theologies."⁸ Moreover, as he puts it, the Report "was oriented not so much by the attempt to state a full theology, as by the attempt to bring forward those questions which, in the mind of

5, 6 p. 50. Where page references only are given, it is to be understood that these relate in all cases to the Report.

7. Cf pp. xiv, 55-56, 323-324. 8. Proceedings of the Meeting of the Directors and Sponsors of the Inquiry with Representatives of the Mission Boards, Hotel Roosevelt, New York City, November 18-19, 1932 p. 75.

Oriental, would set forth the issues between the conceptions of the Oriental religions in general and the Christian conceptions. I quite agree," says the Chairman, "that there is room for supplementation of what this document states."⁹

If the simple positive message of Christianity as given in the Report were claimed by the Commissioners to be the only way in which Christianity could be presented, such a claim would be at once both foolish and divisive, but this is not the case. The Commission is dealing only in the realm of "underlying agreements."¹⁰ As much more can be added to its statement as one has a mind to. It seems to me that this is a truly liberal and catholic attitude. And indeed is not this the very gist of the Report in this regard, namely that nothing less than a church which is truly catholic can meet the situation in the Orient today, a church which is ready to welcome within its fellowship all who, in Whittier's words, will "test their lives" by His, whate'er "their name or sign"?

In the third place I like the Report because of its emphasis on and attitude towards evangelism. At first sight this point may seem to have nothing to do with the theological basis of the Report, but this is only a superficial view. For after all, what is theology concerned with if not with the remaking of human beings? This is at least half of theology, if not indeed the whole. Now it is one of the great merits of the Report that it recognizes this so clearly. It says in simple but definite words, and the italics are its own, that "there must be *first of all a new kind of person as the unit of society if there is to be a new social order.*"¹¹ It adds, therefore, that nothing can "displace or minimize the importance of a true and well-qualified evangelism."¹² This is sound religion and sound theology both. Of course the Commission goes on to say that "ministry to the secular needs of men in the spirit of Christ," is also evangelism, "in the right sense of the word."¹³ So far there will be no disagreement on any one's part. That will come only with the next statement. "We believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct exangelism."¹⁴ Upon this I should like to comment out of personal experience.

Some years ago I had to go to a Roman Catholic hospital for treatment. If efforts had been made while there to convert me to the Romish faith, I should have resented them; but instead the memory which I carry away is that of the cheerful, self-denying service of the nuns. Yes, the Commission is right. "The Christian way of life and its spirit is capable of transmitting itself by quiet personal contact and by contagion: there are circumstances in which this is the most perfect mode of speech."¹⁵ And so today when

9. Proceedings p. 75. 10 p. 56.

11 p. 63. 12 p. 64. 13 pp. 68, 326. 14 p. 70. 15 p. 65.

I think of Roman Catholics, I am apt to think of them in terms of these nuns who nursed me and also in terms of some priests I have known who have given their lives to the service of others.

Again just the other day a Chinese pastor spoke to me of the resentment which many people felt towards the former practice of compulsory Bible study in our mission schools. Testimony to this same effect is voluminous. The aim of our schools in this respect was good, but our methods were not. Is not the Commission therefore on sound ground, both from the standpoint of pedagogy and from the standpoint of a real reverence for the personality of others, when it makes the recommendation quoted above? Its concern is thus not for less evangelism, but rather for a more effective kind.

A fourth reason why I like the Report is because of its attitude towards other faiths. A comparison between the Report and a statement of Dr. Speer's will make clear what I mean. Dr. Speer says, "Long, long ago the theory and practice of Christian missions settled upon principles not comprehended in the Report."¹⁶ He then states these principles as follows:

"Christianity should be proclaimed in a simple positive message by words and deeds transfused with love. It should recognize joyfully all the good in the non-Christian religions and build upon it. It should not attack or deride the non-Christian religions, nor should it slur over or ignore their points of difference from Christianity. It should make no compromises, but anticipate the absolute triumph of Christ as acknowledged Lord and Saviour. It should welcome all transformations of the thought of non-Christian peoples which bring it nearer to Christianity. It should perceive and hold fast the truth of its own uniqueness. It should welcome any contribution to a fuller understanding of its own character. Every one of these principles is old and familiar in missionary policy."¹⁷

Now with these principles I am in hearty agreement. If I felt that they were not the principles of the Report, I should in this respect be against it but so far from these principles not being "comprehended in the Report" as Dr. Speer says, it seems to me that they are rather the very principles upon which it is based. The following quotations will make this plain.

"It is his (the missionary's) primary duty to present in positive form his conception of the way of life and let it speak for itself."¹⁸

"The mission of today should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are."¹⁹

"It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. . . . Nevertheless, it is more respectful to non-Christians, as men, to criticize plainly whatever deserves criticism, especially when it touches the kernel of the religious life, than it is to be silent."²⁰

"It is always possible that the right attitude toward an ecclesiastical system, as distinguished from the religion it frames, may be one of clear hostility. There are times when the policy of implacable antagonism is the way of true friendship to the religious interest itself."²¹

16. Speer *op. cit.* p. 33. 17. Speer *op. cit.* p. 33-34.

18 Pp. 40, 327. 19 Pp. 33, 326-7. 20 Pp. 40, 327. 21 p. 39.

"The uniqueness of Christianity does not consist solely in its interpretation of religious truth. It consists also, perhaps chiefly, in those things which make religion different from all philosophy, its symbolism, its observances, its historical fellowship, and especially the personal figure to whom it points not alone as founder and teacher, but as its highest expression of the religious life. In these matters Christianity is necessarily unique."²²

"The unique thing in Christianity is not borrowable nor transferable without the transfer of Christianity itself.....Whatever is unique in it, and necessary to the highest religious life of men can be trusted to show its value in due time and in its own way."²³

"What should be the attitude of the Christian Mission to this process? (The borrowing of Christian ideas and methods by other faiths). At best, it would appear to be a striking success of its own work: a transfer of the substance apart from the name. With what are we concerned except for the spread through the world of what Christianity means?"²⁴

"There is certainly something to be done by Christianity in the Orient in response to the new growths in the non-Christian religions. We see in it no call for a renewed rivalry or counter-aggression, but rather for something far more difficult, namely, *deepening our grasp of what Christianity actually means*. There is reason for desiring this, in the Orient and at home: for everywhere Christianity is suffering from the poverty, the rigidity, the inertness of the conceptions which Christians have of its significance; everywhere Christians are called upon to search the sources of their own faith."²⁵

As I read Dr. Speer's words and then the words of the Report my impression is that of likeness, not difference. What the Commission condemns, as I understand it, is not the principles enunciated by Dr. Speer, but their opposite; that is, in brief, it condemns "attack" on the non-Christian systems, it approves a "positive" message. This is what Dr. Speer says "the theory and practice of Christian Missions long ago settled upon."²⁶ Dr. Merrill said the same thing in effect when he was asked at the meeting at the Hotel Roosevelt whether the "prevailing attitude" of missionaries toward other faiths was that of "indiscriminate condemnation?" His answer was "Emphatically, no!" But he added, "there are unfortunate instances on the other side, altogether more than there should be."²⁷ It is to these "unfortunate instances" that the Report in this regard addresses itself. The "prevailing attitude" as outlined by Dr. Speer, and confirmed by Dr. Merrill, the Report approves.

However while, as I see it, the Report is thus far clearly in line with the best missionary thought and practice, I do feel also that there are certain sentences in the Report which are so worded as to raise inevitably in people's minds the question as to whether or not the Commission has such a view of the absoluteness and finality of Christianity as is in accord with the historic attitude of the Church and the missionary movement. Chief among such sentences perhaps are these:

22 p. 51.

23 p. 44.

24 p. 43.

25 p. 45.

26 Speer *op. cit.* p. 33.

27. Proceedings, Pp. 38-39.

"He (the Christian) will look forward, not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth."²⁸

"The relation between religions must take increasingly hereafter the form of a common search for truth."²⁹

What now is the Commission's real attitude on this question of the finality of the Christian faith? What is its own interpretation, so to speak, of the above and similar sentences? This can perhaps best be given in the words of the Chairman. He says:

*"Finality and continued search go hand in hand. . . . Unquestionably there is finality in religion, finality in religious truth, permanence, certainty. That is the function of religious truth to give us a hold on the unchanging; and because we have finality, we can welcome this never-ending process of growth. We have final truth about God; but who is there who knows all he wants to know about God?"*³⁰

On *this* interpretation, can we not go all the way with the Commission?

For these reasons, therefore, I like the theological basis of the Report: because of its simplicity, its breadth of view, its emphasis on evangelism, and its attitude toward other faiths. The Report is a challenge to me to make my own message simple, to be tolerant of the views of others, to be in earnest about the work of evangelism, and to be sympathetic towards those whose faith I do not share. I need, too, the Report's reminder not to count anything good "merely because piety has entered into its fabric," and above all I need its stern call to me to follow "the exacting way of the best."³¹ Thus for the Report and its summons I am grateful.

Note:—Since writing the above article, the April number of the International Review of Missions has arrived. This issue contains a review of the whole Report by Dr. Latourette and a criticism of the theological basis by Dr. John Mackay. Both these articles are well worth reading. As compared with the position taken in this paper, they state forcibly what can be said on the other side. Limitations of space prevent consideration on my part at this time of the arguments of Dr. Latourette and Dr. Mackay. All that I can do now is to urge readers of this paper to read also the articles above mentioned, and to weigh carefully these and other arguments, pro and con, regarding the theology of the Report. Serious and earnest discussion of a subject so vital as this can only be gain to the Church.

—=0=—

Religion in the Rural Community

J. S. KUNKLE

"**R**E-THINKING Missions" is for the American layman a report from which he hopes to get an intelligible idea of the missionary enterprise: for the board secretary it is a rationale of missions proposed as "a platform of cooperation": for the missionary it is a program of work.

Rural work has a large place in "Re-Thinking Missions." The mission field is recognized as in large part rural. The missionary movement is judged by the degree in which it is meeting rural needs. It is from the rural point of view, then, that the Laymen's program may best be put to the test.

"Nothing can displace or minimize a true and well-qualified evangelism."¹ Evangelism that is narrow or superficial is futile. The number of normal Christians and weak churches is a reproach to the name of Christ. Propaganda is religiously inadequate. The preaching of doctrine is a pedagogical failure. "It is frequently true that preaching or giving messages in words is not in the first instance the right approach. The Christian way of life and its spirit is capable of transmitting itself by quiet personal contact and by contagion: there are circumstances in which this is the most perfect mode of speech. If the actual tasks of life are shared with the people of a community, whatever there is in the Christianity of the worker will be revealed in operation; and will do its part in transforming the spirit of individual lives who perceive it."² True evangelism is thus the transmission of the spirit of Christ from one man to another.

The distinctive significance of "Re-Thinking Missions," as a program, is its presentation of service as genuine evangelism. Social service, it regards as something "more than a humanitarian act of relief, namely, as an "an act of union with God's will" "and thus, in a special sense, an expression of the kernel of the Christian faith."³ Its effectiveness as evangelism has long been apparent. So apparent that missionaries have been tempted to use education and medicine simply as "bait." The Commission protests that thus its nature as an expression of disinterested love is compromised and obscured and its effectiveness lost. Service that is to express the spirit of Christ and convey that spirit to others must be good in itself and unhampered by subordination to any other activity.

"Re-thinking Missions" would give such service first place in the rural program. It does so in spite of the fact that it realizes that Missions are not ready for it. There are difficulties, in rural work too, that experience will reveal. There are many ready to take advantage of generous love! There are many who will fail to understand real disinterestedness! Yet for all that it is the Christian way and it is true evangelism.

There are doubtless many churches which answer the description of the Layman's Report, "looked upon by the community as a foreign importation, bringing nothing of value or interest to anybody except its own members"⁴ who are "out of working relations to the rest of society."⁵ If there are such we condemn them too. We are far from agreeing with the Commission in its explanation of the rise of such churches. Was ever a church in China entirely

1. p. 326. 2. p. 65. 3. p. 69. 4. p. 99. 5. p. 31.

"foreign-made"? Much was due to the circumstances in which our churches began, something due to the conservatism of rural people, something due, alas, to the fact that in a new movement distinctions assume an undue importance. We missionaries are not entirely blameless, though we more often protested than approved. Such churches were never the missionary ideal. Dependent churches are all too many, it is true. But the mission aim was always self-support. The present state of rural work is a breakdown in the old plan. The problem has been what to do when self-support failed to materialize. The Commission recommends gradual reductions in subsidies to local churches. That has been tried many times over without success.

The church which the Commission wishes to see realized is "the natural outcome and expression of the awakened religious life of the community."⁶ Mission work should be directed toward the community as a whole in an effort "to life the entire level of life." The church as a spiritual organism is in touch with every phase of community life. Its fellowship is part of the wider community fellowship. Such a church is free to be entirely indigenous.

The proposal of the Report is in keeping with the idea of the Kingdom of God as the goal of Missions; its church is in accord with the spirit of Christ and seeks to give effect to that spirit in the life of the community. But the Commission does not indicate how the present church is to be transformed into the new one. The Report has little to say of the inner work of the church and of the relation of mission work to it. A thorough training program, such as is proposed by religious educationalists, would seem to be indicated.⁷

"Re-thinking Missions" makes four recommendations for the reorganization of rural work.

(1) Rigid enforcement of a policy of concentration of personnel and resources.⁸ "The number of weak Christian institutions and merely nominal Christians throughout Asia is a reproach to the missionary enterprise."⁹ A horrible example of "unwise diffusion" is the village work in India.¹⁰ The one-man hospital "the Commission feels should not be tolerated."¹¹ Lone agricultural workers as a rule "have failed to render valuable service."¹² "One woman evangelist with her Bible woman covering a thousand villages is as ineffective as trickles of water lost in desert sands."¹³

(2) Villages grouped together into a natural cooperation area as a "larger parish."¹⁴ A religious leader of "striking personal qualities" and "special expert training" "studies the community needs and organizes the forces for the transformation of the community life." With him are associated "assistants" and "lay worders."

6. p. 101.

7. See "Religious Education in the Chinese Church."

8. p. 328.

9. p. 328.

10. p. 303.

11. p. 203.

12. p. 231.

13. p. 278.

14. p. 101.

(3) Centers of medical, agricultural and educational work, well-staffed and thoroughly equipped.¹⁵ Through extension work they are linked with the parishes furnishing them with "co-ordinated rural services."¹⁶

(4) Co-operation with non-Christian agencies for social improvement.¹⁷

In particular "all future missionary work in these fields should be done with a full understanding of government policies and in cooperation with government experts."¹⁸

These proposals are in general those made by Dr. Butterfield after his very sympathetic and careful study.¹⁹ The new plan has many advantages over the old. A better standard of work; the more adequate meeting of rural needs; better financing; utilization of all forces.

It must be pointed out, however, that for the success of the scheme some difficult problems must be solved. (1) Provision for abandoned work. (2) A new type of theological education. (3) Coordination in fact as well as theory.²⁰ (4) Cooperation without loss of distinctive character.

The question remains of the relation of the new to the old, the new life to the old village life, the new work to the old religion. The position of "Rethinking Missions" is quite clear. God has been at work before us in the village. There we may find seekers after God, whom we may greet as brothers in the religious life.²¹ There are elements in the old religions, kindred to those in our own. It is ours to understand and recognize them.²² The Christian attitude toward a man of another religion is one of sharing in a common quest for a "true knowledge and love of God."²³ It is meeting "on the plane of experience."²⁴ It is "expressing in life and word what we have learned through Jesus Christ."²⁵

Our missionaries in China have not failed to recognize "kindred elements" in Confucianism. But that did not make our approach to the Chinese people religious. Too often we were thought "anti-religious" and even "atheistic." We met devout Buddhists. Some of them became wonderful Christians. Others got no help from us and we no help from them. Might we have worshipped our God in the village temple? Might we have invited them to worship in their own way in our chapels?

There are difficulties, of course. Is it our duty both to destroy belief in evil spirits and to rescue men from the fear which it inspires? Can we relate their nature worship to the worship of God? What shall be our attitude to the material desires that seek

15. Pp. 234, 204, 228. 16. p. 234. 17. p. 326.

18. Pp. 73, 76, 99. 19. See "The Rural Mission of the Church in Eastern Asia." 20. p. 228. 21. p. 31. 22. p. 33. 23. p. 46, 59. 24. p. 34, 25. p. 59.

satisfaction in religion? Can we have a part in their seasonal festivals? It is worth all the trouble it will take to meet such difficulties if we can have some kind of community fellowship in religion.

The Commission is discouraging in the high standard it sets for work in rural fields. There would seem to be no task left for ordinary missionaries like ourselves! But we see our own opportunity still in specific tasks near the rural need. And a vision comes of a Christ-like life in village relations and community tasks!

—=0=—

Progress of the Five Year Movement

FU LIANG CHANG

THE Five Year Movement is the product of the time. It is the spirit of God working in the hearts of the Chinese. In order to appreciate the full significance of the Movement a general knowledge of its background is necessary.

The World Situation. The world war settled one question in the minds of many—that western civilization is far from being Christian. This disillusionment, together with years of prosperity following the war accompanied by the rising tide of materialism and secularism in the world, caused the foreign missionary movement to receive a serious setback. Those of us who studied in America in the pre-war period will recall what a mighty force the Student Volunteer Movement of North America then was. But now, realizing the weakness of their own civilization, idealistic Christian youth of the West entertain doubts regarding the work of Christian Missions. The waning of fervour for Christian Missions and the rising of the tide of materialism brought the Christian leaders of the world together at Jerusalem in the spring of 1928. This epoch-making meeting proclaimed the message of the whole Christ as the need of the present world, and gave the young generation once more not only zeal for the preaching of the Good News but also determination to Christianize daily life. This new emphasis has been thoroughly shared by the Christians in China and has become one of the main emphases of the Five Year Movement.

The China Situation. China has attempted more radical changes during the last decade and a half than in the last century of her long history. Flirtation with Communism, persecution of religions, registration of schools, unification of governments, rise of nationalism, education of the masses, party dictatorship in the government, legal equality between sexes, promulgation of factory laws, rise of ideas of new morality, road building, improvement of means of communication, building of a new capital and a national shrine—these are some of the outstanding aspects of this period of

national reconstruction. During these processes the Christian Church was both persecuted and inspired, anxious to help in the work of national reconstruction, yet fearful of persecution. With an average of but one Christian in every thousand, Christian influence in the country has been very small. With the message of the whole Christ burning in the hearts of the delegates who returned from the Jerusalem meeting, a series of regional conferences was held at different parts in China, culminating in a national meeting at Hangchow in the spring of 1929. The Christian leaders decided with one mind and voice upon a united forward campaign of evangelism, hoping to double, at least, the number of Christians in the next five years.

The Five Year Movement. The purpose of the Five Year Movement can be briefly stated by the words: "Better and more," i.e., to get better Christians and more of them. However, difficulties immediately arose. To begin with, the Church has not kept accurate statistics. No one knows exactly how many church members there were on January 1, 1930, at the beginning of the Five Year Movement. Furthermore, almost all of the churches reported a number of Christians missing from their church rolls, their whereabouts unknown. However, in the last three years a number of churches have taken census of their members and we have now a few more accurate data than before. The real difficulty lies in measuring the improvements. A few items such as increase in the Sunday school, Bible class and Sunday service attendance, increase in the number of all-Christian families and young people's clubs, literacy, lay leadership and self-support may serve as an index of growth in quality. There is also a group of Christian leaders who fundamentally oppose the idea of doubling the number of Christians in five years, for they maintain that the fruits of the spirit cannot be measured by mathematics. All things considered, I am justified in saying that Christian leaders in China are wholeheartedly working to attain the objectives of the Five Year Movement.

Present Evaluation. We have just passed the two-thirds' mark of the five years. A number of things have already been accomplished.

1. A purging of nominal Christians. This has been a surgical process necessary for the healthy growth of the Chinese Church.
2. Defeat of defeatism. This has marked the conquest of the fear of the anti-Christian movement.
3. A new vision of the Christian citizen, an awakening among Christians to their responsibility to society and nation and their part in national reconstruction.
4. A more positive attitude and program of the Church.
5. A growing evangelistic fervour throughout the Church.

The Eight Emphases. The Five Year Movement adopted the prayer "O Lord, revive Thy Church beginning with me." This represented the universal longing of Christians in China. In order to give content to the two-fold objective, eight emphases were adopted. They were intended to give breadth and inclusiveness; to represent a little more adequately the whole Christ, the central message of the Five Year Movement. Perhaps no Church is carrying out all these eight emphases; they select from them according to local needs and programs.

Evangelism. Some churches did not begin the Five Year Movement with evangelism but with retreats, revival meetings, religious education and literacy. A definite evangelistic movement has recently swept through churches in Shantung, Hopei and Manchuria. Much more preaching is going on in every part of China now. We were happy to have the visit of Dr. Sherwood Eddy in 1931, during some of the darkest days in our history. He visited twenty-one cities and spoke to 300 audiences of 200,000 people. A new feature in connection with Dr. Eddy's work in China was the sale of his books. About 100,000 copies were sold. In 1932, Stanley Jones, of India, spent four months in China in active evangelistic work. He visited 17 cities and spoke to approximately 200 audiences. Twelve thousand copies of his books were sold. Three thousand persons were helped in making a decision to follow Christ. However, his greatest contribution was his rich experience, which was of great help to Chinese Christians. Recently, a number of fellowship groups have sprung up, especially in the cities.

Religious Education. This is a comparatively new thing although we have had Sunday Schools, Christian Endeavor societies, etc., for many years. The World Sunday School Union sent Dr. Corley, a specialist in religious education to China for a year. A deputation of religious educators visited different parts of China with Dr. Corley. As a result, a comprehensive report was published and a great deal of interest was roused. A National Committee of Christian Religious Education was formed for the promotion of this important work. Its present emphasis is placed on the training of leaders and the preparation of suitable materials.

Literacy. In a country where illiteracy is as high as 80 per cent of the population, the Church has a difficult task in helping its members learn to read the Bible. Various systems of literacy such as selections of common characters, phonetic symbols, etc., have been used with varying success. However, this work has proved to be one of the simplest and most effective means by which a rural church can help its community. Practically every church in North China has one literacy class or more. It was estimated that during the last few years of literacy work in connection with the Five Year Movement, there have been at least 60,000 persons enrolled in such classes under Christian auspices.

The Home. The Committee on the work for the home has done a wonderful piece of educational and publicity work during the last

three and a half years. It has published almost 300,000 pieces of literature, three-fourths of which have been sold to the churches. It has held a number of institutes for the training of workers. The Church throughout the land has begun to feel conscious of this work in the home.

Rural Work. A nation-wide movement of "Go to the people," problems of rural reconstruction seriously studied and experimented with by prominent scholars in different parts of China, Communistic influence in some sections of rural China, a growing interest and rural-mindedness among Christian leaders, the influence of the Jerusalem findings, the visit of Dr. Butterfield, church experimentation and cooperation in rural work, etc., are some high spots on the rural horizon in China. A number of churches are trying out the idea of the "rural community parish" with a community-serving program and a self-supporting church. Six mission and church groups and three institutions in North China have formed a Rural Service Union whose main purpose is to pool expert help and resources for the service of rural churches. Other sections are organizing similar rural service unions. Rural cooperative societies have been started in connection with the work of flood relief under Christian auspices. Increase in economic productivity of farmers, of self-support of the church, and of responsibility of lay leaders are often very closely connected. Rural work has to take these, and all other phases, into consideration in promoting a satisfactory and Christian rural life.

Industrial Work. This places special emphases on educating the Christian constituency in Christianizing the economic order, in promoting research in workers, education, and in small scale home industries. Practical projects on the last two items are being carried out in North China.

The last two emphases of the Five Year Movement are on "Church and Youth" and "Christian Stewardship." Not much has been planned or accomplished along these two lines as such, although all other emphases have a close connection with them.

Before the Five Year Movement passed its half-way mark, the precarious situation, existing immediately after the events of 1927 which brought this Movement into existence, had disappeared. In its place a national crisis, beginning with the Japanese invasion September 18, 1931, and a crisis of the Christian Movement started with the widespread depression in the world and made acute by the publication of "Re-thinking Missions," have overwhelmed the Chinese Church. In view of this critical situation, what special emphases should be included in the Five Year Movement? What message has the Five Year Movement for the nation and the Church, as they face this unprecedented situation?*

*This question was faced at the Biennial Meeting of the National Christian Council, May, 1933. The attempt to answer it is summarized in the Editorials of the *Chinese Recorder*, June, 1933. Editor.

Whether or not the Five Year Movement will have achieved its objectives at the end of 1934, nobody can tell. At any rate these five years will certainly mark a special period in the history of the Chinese Church. From a Church that was half dead, much persecuted and indifferent to the life of the nation, to a Church that has faced an anti-Christian movement, a foreign invasion and a world-wide depression, causing sudden devolution, we shall have, in these five years, truly travelled a long way from our Egypt. Let us strive to reach at the end of the Five Year Movement our Promised Land of a new hope for our nation and the Church, a renewed faith in God and man, and a new life of service.

—=0=—

Missionary Standard of Living.

HELEN WILEY DUTTON

THIS is not an apologetic for the missionary and his standard of living. I only wish to present the question and, perhaps in a very cursory way, analyze our present-day mode of living. As missionaries what should be our standard of living?

As a missionary I am interested, above all else, in our common life with our Chinese friends. As I see it, we can cooperate effectually in the cause of bringing in the kingdom of God in China, only when the relationship between Chinese and western friends is one of perfect sympathy and understanding. Anything that causes misunderstanding or mars this relationship ought not to be. Those differences that hinder the progress of team-work ought to be adjusted to the mutual satisfaction of both. That means intelligent understanding on the part of both Chinese and westerner as regards each other's mode of life and work.

The missionary standard of living has long been a perplexing problem to some of our Chinese friends and a more perplexing problem to the missionary himself. On the whole I find missionaries generous, unselfish, and self-sacrificing, giving selflessly of their time, strength and money to help build a new China. But we are still not good enough to be the perfect ambassadors of Jesus in China, nor until we make a more determined effort to live out in our every day lives the principles of Jesus, are we justified in helping the Chinese. To preach His gospel and His way of life will avail little save as we live it.

The American churches through their foreign missionary work have contributed millions of dollars in the past, and are still giving millions that China may have life more abundantly. Yet, because of the great difference in the standard of living between the missionaries and the great mass of China's population, missionaries have frequently been misunderstood. To a casual observer, and

especially to one unacquainted with the standard of living in America, it often looks as if some of us live like kings while those around us starve and die for lack of food. People coming from a country with a high standard of living will naturally have more than most of their Chinese neighbors. But their personal standard of living may not be high as regards material comforts when compared with the majority at home.

Many fundamental and difficult problems arise when one attempts to change radically his way of living. It is like transplanting a tree from one part of the world to another. If the new environment is too different the tree will be stunted in its development or perhaps even die. Supposing the tree's natural habitat is a dry, sandy soil with plenty of sunshine, it is likely to thrive in its new home providing those conditions prevail. If the tree is indigenous to a damp, wet region it will not do well when transplanted to a dry, hot climate. People are much like plants. When taken out of their racial environment, they must go through a process of becoming acclimatized and orientated.

The process is less difficult if one moves from a simple environment, where only the bare necessities of life are to be had, to an easier and more comfortable one. It is more difficult to move from a highly developed industrial and scientific civilization, where material comforts are felt to be necessities, to a less complex civilization where only the most pressing physical needs can be met. This process of transplantation requires an additional expenditure of energy—physical for the tree; mental, physical, and spiritual for the individual over and above that required for the daily tasks—to become adapted to its new surroundings. The more closely the new environment corresponds to that of the homeland, the easier will be the process of adjustment. It is probably easier, for example, for Chinese going to America to accustom themselves to American ways than for Americans to become adjusted to life in the interior of China. It is because of the difficulty of the problem of adjustment that they bring along so many things from home to ease the process of adjustment. It is easier for them to live in China if they have some of the conveniences they had at home.

In the following discussion I shall confine what I have to say to the American missionary since I am an American missionary. Living is perhaps still higher in that country than anywhere else in the world.

What is the missionary's furlough allowance? The missionaries of the Board of which I am a member receive, when on furlough, a monthly salary equal to the minimum wage for Henry Ford's unskilled workman. In America, as in China, the scholar and priest are expected to gather most of their compensation from the joy they experience in their work. It is a well known fact

that ministers and professors in America are on the whole the recipients of small salaries that are not at all commensurate with the amount of money spent in gaining their education. No account is taken of the fact that men in these professions face a constant outlay in the way of books, research, travel and further study through the years in order to keep up with their professions.

The missionary's salary while he is on furlough is about on a par with a country minister's salary. Any one who knows anything about the life of a country minister in America knows that his family has very little beyond food, clothes and rent—by comparison, not much more than a country minister receives in China. The only difference is that one lives in a country where the standard of material comfort for the masses is higher than anywhere else in the world. The other lives in a country where the standard of living for the masses is perhaps the second lowest in the world.

If the country minister's son wants a college education he has to work for it. So does the missionary's son, unless his parents have other means of income.

How does the missionary live in China? Of course in a land where the standard of living is lower his salary will go farther when he comes to buy local products, but when he comes to buy things from the homeland, to pay duty and freight or postage on them, it is another story. The articles then cost perhaps twice as much as they would if he were buying them in America.

If the missionary's big house has been a puzzling question to his Chinese friends, it has proved a most annoying problem to those who have had to heat, light and furnish it. The early missionaries who handed on to the present generation these big foreign houses should have been endowed with more foresight! They weren't—hence the big houses. When they arrived in China they built much the same type of houses as were then in vogue at home. People had larger families then, living was cheaper, labor and building material were cheaper and a large house was the thing. A further reason for our first mission houses being large was the fact that they were sometimes built to house practically all the westerners in the station and, also, to provide an extra room for the occasional stranger who might come to one's gate, and who would find a foreign home much pleasanter and more restful than a native inn. Nowadays it isn't the occasional guest but the frequent guest for whom the missionary must provide. He may be one's own countrymen, he may speak another language and even be of another race but the missionary must welcome to his home the stranger at his gate. One lives in the, "House by the side of the road," in the interior of China!

In America, now, small compact houses equipped with the last gadget in modern convenience are the mode. Living is higher,

families are smaller, and people do not want to spend all their income keeping up a large establishment.

One reason why the missionary's house would naturally be larger than the majority of those of his Chinese friends is that Anglo-Saxons are fanatics on the subject of hygiene. Modern medical science has taught us that it certainly is not healthy for two people to sleep in the same bed nor for more than two or three people to sleep in the average small American bed-room of today. To pile two parents and several children into one bed-room would be decidedly unhygienic. We Anglo-Saxons also demand privacy and when our boys and girls reach a certain age we give them separate bedrooms.

There has been another reason why the missionary in the interior of China should have a larger house, perhaps, than at home. At least one more room must be added for a school-room. There is no American school to which the children can go until they reach the age of eleven or twelve. They must be taught by their mother. This requires, somewhere in the house, a school-room free from noise and interruption.

As to house furnishings many prefer Chinese tables and chairs and cupboards. My foreign furniture looks ugly beside the lovely, rich, old furniture in the homes of my Chinese friends. We do have rugs and curtains. They are not a necessity except from an artistic standpoint. To enter into the discussion of the place of beauty in human life is not my purpose. I may say this, however, "Man does not live by bread alone," and the satisfaction to his soul-life from beautiful surroundings makes for increased spiritual and intellectual efficiency. One does not easily think beautiful thoughts in sordid surroundings, though occasionally there is a rare soul who is able to live a deep, spiritual life regardless of his environment.

The missionary's home will probably have a sewing machine. At home one wouldn't need such a thing. Ready-made clothes are cheaper and better than ones you can make yourself, and much valuable time is saved for more important things. The duty on clothes from abroad prevents one from buying anything in that line that is not absolutely necessary.

The interior missionary will likely have a victrola. In America he would be able to hear the best western music—Europe's priceless contribution to the world. When on furlough, even with his small salary, he would feel he must hear good music occasionally. That is a part of his cultural education. Thanks to Edison it is possible for the missionary to hear Beethoven and Bach in the interior of China; also, for the Chinese to hear them too. Several of my Chinese friends have victrolas and some of them know a great deal more about Beethoven and Bach than I do.

What kind of food does the missionary eat? Most westerners like Chinese food; that is, providing it is a balanced diet. Dietetics have taught us much in the last few years about the necessity of balanced meals with a variety of meat, milk, butter, eggs, fruit and vegetables plus some carbohydrates. One of the greatest contributions of western medical science during the last two decades has been in the care and feeding of children. Proper nourishing food containing all the vitamins necessary for the growing body of a little child costs money, be it Chinese or foreign food. Should an American mother deliberately leave out any of these vital food values in her child's diet, it would fall short of the standard diet for a properly fed American child. Yet millions of little Chinese children around us live day after day, year in and year out, on millet, flour-noodles flavored with vinegar, and occasionally a bit of vegetable. Because of this fact, am I to change the type of food for my children? To do so would be to court sickness for my children in the form of poor teeth, bad digestion, low hemoglobin and a whole train of other ailments. It would look as if we were trying to turn back the hands of the clock of progress.

When it comes to the matter of clothes, a great many of the missionaries I have known wear hand-me-downs. Those who are not fortunate in having friends or relatives from whom to get a windfall of hand-me-downs every so often are out of luck.

Missionaries buy a great many books and magazines—that is they do if they are good missionaries. A carpenter cannot work without tools. Without the proper spiritual and intellectual equipment it is folly to think we can lead the thought and life of a great people who are themselves thinking. But good books and magazines cost money.

When the missionary's children go to college most of them do as their parents did—they earn their own education, or a good part of it. Our Board grants a small allowance for the children while they are in college, but this allowance is insufficient to cover tuition in the larger institutions.

What does the missionary do with his spare money, if he has any? Hundreds of Chinese boys and girls have been helped to get an education with money contributed by their missionary friends. In China where learning and the scholar are so respected but where, in the past, the opportunity has been only for a few to have an education, the missionary has rejoiced in being able to help Chinese students with their education. In China the people are many and the jobs are few. Opportunities for Chinese students to earn their own way have been scarce. There weren't enough jobs to go around even though one was willing to work for one's education. Some of China's finest Christian leaders of today were poor boys and girls who were helped to go to school by missionary friends. If in the past there had never been an extra penny, hundreds of things

that have been done in mission work would have gone undone. Most of the missionaries I know and they are now a few—put all their extra money into the work they are doing. If there had been no extra money in the past many of the “finishing touches” of mission work would never have been done. Diet kitchens, nursery equipment, milk and eggs for over-worked nurses and tuberculosis patients; reading-rooms, libraries, renovation of property and new additions made, when the work has expanded and funds have been insufficient, are a few of the things that have been accomplished with the missionary’s “extra pennies.” Literally hundreds of worthy Christians, aged and poor, who have had no means of support, have been cared for through their last years by their beloved missionary friends. Scores of new projects, which meant a higher standard for our work and progress along modern lines of expansion, have been very often partly financed by the missionary himself.

How shall the missionary determine his standard of living? I have many Chinese friends with more money than I have, some with as much, and many more with less, I am at a loss to know which friends I should imitate.

The ideal situation exists on many a college and university campus in China. Western and Chinese faculty live side by side in the same kind of houses, eat the same kind of food—Chinese and foreign food, sometimes one sometimes the other—and dress according to the same standard. It is an interesting fact that on the Yenching College campus some of the westerners live in Chinese houses and some of the Chinese live in foreign houses. It is just as one likes. The Chinese ladies often wear foreign clothes and the western ladies often wear Chinese clothes. If you visit a Chinese home you will have both Chinese and foreign food served to you. The same will be true if you visit an American home.

To an outside observer the community life lived there on that campus, among Chinese and western colleagues, is a beautiful and perfect thing. The give and take in all their daily relations; their friendships and common tasks; the intellectual, social, and spiritual stimulus that comes to each member of the little group because of the contribution of all the other members is a varied and enriching experience for each and every one of them. I feel that the contribution the Yenching faculty in its friendly, communal life is making to its students there, and to China as a whole, is of inestimable and far-reaching value.

I should like to live next door to Chinese friends who live in the same kind of a house as I do and whose standard of living is more nearly like my own. In that case my Chinese neighbors would be living far above the standard of some of their countrymen. When one studies the standard of living in the economic world as it stands today, it is after all more or less a relative thing.

I have many young, modern, Chinese friends whom I visit often. Their homes are semi-Chinese, semi-foreign, simple and attractive and for the most part patterned after the missionary homes they have seen. They have done what many missionaries have done—combined the western idea of convenience and comfort with the Chinese artistic conception of beauty and proportion, and blended the whole into a complete harmony in their furnishings.

When I see these young, modern, educated, Chinese women who take such an interest in their homes, whose children are brought up according to the latest scientific methods of child-rearing—four-hour feeding schedules, sun baths, kindergarten and all the rest—I pause and think of the glorious fruit the Christian missionary home in China has borne. But it has meant a higher standard of living and a larger salary than those among whom we have come to live. I will leave it to my readers to decide for themselves whether the western missionary's standard of living has been justified because of the new ideal of home-making it has given to young Chinese men and women. Perhaps these young people have made as great a contribution to China as Gandhi has to India.

If the intelligent and educated Chinese and westerner live side by side upon this plane of living, the Chinese as well as the missionary will both be far above their farmer brother who lives in the little square, mud-brick court and tills his small piece of land. Should the missionary and the Chinese professor both move out of their foreign bungalows or more modern Chinese court and move into the same kind of a house as their farmer friend, what immediate good would be accomplished? As long as there are millions and millions of Chinese farmers, the fact of some few hundreds of missionaries and Chinese giving up all the benefits of a scientific industrial civilization to live as their brother farmer, will not affect materially the latter's standard of living for at least a hundred years to come.

If civil wars and the greed and selfishness of civil officials would cease, China would have a chance to build up an industrial civilization. Slowly, very slowly, but nevertheless surely more people in China would have a greater share of the world's goods. But this will take time, a great deal of time, and depends on how quickly China can put her house in order and how helpful the nations of the West are to her.

Now to present a problem and raise a host of questions without offering any solution leaves the matter suspended in mid-air. No matter how we may try to justify our reasons for doing as we have in the past or for our present way of living, this one fact stands out very clearly in my mind—we can do much to simplify our daily living and lift it up on to a higher plane where more time can be had for the things that count and less of one's precious time need be consumed in the business of eating, dressing, and keeping house.

I am sure most of us would prefer to live in smaller houses. Then we could save on coal, light, repairs, general upkeep, and servants. Just now no mission board has money to tear down and rebuild existing mission residences. The boards are all too poor, and the missionaries can be thankful for the houses they have. But I am almost convinced that it would be better for us as missionaries if all our large residences could be torn down and made over into smaller houses or bungalows.

My husband has a friend living in a little village far back in the Shansi mountains, away from any contact with the outside world. He is the leading man in the village. He comes down to our city once in a while to see us. When he comes in, I reach a crisis in my thinking. I know our house looks like a palace to him. I know he must be thinking, "Well! The missionaries have grand houses!"

To revise our standard of living will involve some expenditure of time and careful, systematic planning. We may have to call in a few experts to help us. We must work out a properly balanced diet for a western family. This must include all the essential food-values necessary to keep the human system at its best physical efficiency. Special attention must be given to the diet of growing children.

Just how much a missionary family should spend on books, music and those things which are after all his requisite equipment, if he is to keep fit to make any intellectual and spiritual contribution to China, must not be overlooked. Is he going to have a salary that will allow him the joyous privilege of giving now and then to a worthy, struggling cause or shall we say his salary is not even to admit the helping of a single student? Are we going to be able to use the products of scientific industry to save time, labor and strength that we may have more to contribute in a spiritual and creative way?

I feel quite sure that in the new day just ahead for missionaries in China we *must think more seriously* about these problems. Merely talking about them will not accomplish a reform. First, let us analyze the reasons for things as they existed in the past. Such analysis will help us to work out our future. Then let us take stock of our present equipment, throw out all the unnecessary and encumbering bric-a-brac and reorganize our living on a simpler but higher plane. This will mean the minimum requirements of those things that make for the physical, spiritual and intellectual welfare of the missionary. In no other way is it possible for him to make any creative and lasting contribution to China. In no other way can he make of himself that superior being the Laymen's Commission on Foreign Missions says he must be.

Use of Western Christian Money

DOROTHY M. DOIDGE

I QUITE agree with those who feel that western Christian money can and ought to be used in the general work towards the establishment of the Kingdom of God in China. But so much has been written on the uses of such money that it is impossible to do more than reassemble one's own ideas thereon.

Though the laymen may not say much about the problem, their report is rich in implicit suggestions, the two which seem to me most important being those which lay emphasis first, on the training of leaders applied to every branch of work and life, and second, on the development of science, on the principle of "no strong science, no strong religion."

The training of leaders is one which is exercising the minds of all Christian workers today. This section of the work is being explored by the National Committee for Christian Religious Education, organized by the national Christian Council; and their scheme now being worked upon, if developed and supported by local groups, should provide the necessary framework for this important work.

In the strictly educational world of school and college, western money must still be freely used, aiming where possible at local cooperation. Throughout the whole range from lowest to highest grades the problem of developing and working out actual schemes of religious education necessarily demands monetary aid. Virile Christian activity will most readily be promoted in the middle schools and universities by the students participating in the organisation in greater numbers of such social services as play centres, people's schools, nursery schools, vocational schools and social centres. Vocational schools also should occupy a more important part in mission schemes, with the cooperation of technical experts in all departments. Further, for the benefit of leaders, such extension of refresher courses as are offered by the University of Shanghai could with profit be adopted by all the universities.

It is equally important that there should be established and maintained in connection with the universities schools of scientific research in every branch of knowledge, such as psychological, religious, agricultural, political. Eventually, all such work will be undertaken by the Chinese Government, but at the present stage, it is a Christian duty to aid in the opening up of all such avenues as will make progress more easy, not only in view of expected

results, but also to help establish confidence in the sincerity of the Christian witness that the Christian Message aims at the highest good of the whole nation, that it may in its turn contribute its quota in the Family of Nations.

One branch of scientific research which demands special attention is that of medicine. And further, it being recognised that "prevention is better than cure," there is still the first step to be taken in many mission hospital in organising health centres which will include ante-natal clinics, clinics for infant welfare, courses in first-aid and nursing. Branching out from and served by the larger centres, there might well be rural stations for medical treatment and teaching of personal and home hygiene. Lack of staff and funds have prevented such expansion in the past, which makes it more imperative that these foundations be laid immediately.

As an auxiliary to all avenues of progress, and to meet the demands of an increasing supply of literature, should not Christian forces unite for the production of such literature as will present the Christian standpoint in all its ramifications on life, with a view of serving both scholars and the general reading public? Not only could encouragement be given and means found for the production of such literature, but it would be a good policy to aid in the establishment of libraries and reading rooms, where there would be librarians who are prepared not only to advise but also to assist in the selection and understanding of the books. A series of library lectures would be profitable. The scheme now being worked upon by the National Christian Council for the promotion of libraries should give a basis for such work.

It is sometimes objected that subscribers to mission work abroad will cease to give their aid unless their contributions are to be used definitely in church work, but all western friends who take an intelligent and progressive view of mission work will with us recognise that an indigenous church is the only possible end of Missions, and will feel it their privilege and responsibility to aid all other fitting efforts which will help to establish a Christian standard in every phase of national life, an absolute necessity when so many influences and ideas detrimental to the extension of the Kingdom of God in China have come from western peoples. The same idea of self-support extends also in other mission activities such as hospitals and schools.

I feel that the laymen have only expressed what has been the aim of a multitude of workers for a number of years. Re-thinking is inevitable and is only the natural working out of another step in the order of progress by which the Church is to be established not only in China, but as the Church Universal.

That "Foreign" Money!!

EMMA HORNING

"RE-THINKING MISSIONS" declares that the payment of foreign subsidies "has introduced an element of commercialism into the very inner courts of the church....it has cut the nerve of forward moving adventure on the part of those who should have been the leaders of the indigenous church." How true! Since we all know it we are pushing self-support as fast as we deem possible!

But some are saying that when the churches are self-supporting, the churches at home need take no more collections for foreign missions. Others say "why 'cut the nerve of the forward moving adventure' any longer? Let us stop giving at once!" Those who have such ideas certainly do not understand Missions. Participation in the support of the Chinese Church is but a small part of the mission budget. It will be years before the Chinese Church can take over missionary institutions—hospitals, schools, missionaries salaries, etc., if, indeed, they ever should.

Further speaking, large sums of money are now required to develop the social and economic conditions of the masses. There are unlimited possibilities along both lines and the people are eager for help. What they need is some one to inspire and lead.

Again "Re-Thinking Missions" says: "The sense of deficiency is the daily torment of every honest soul which engages in such work. But we feel that the Christian view of life has a magnificence and glory of which its interpreters, for the most part, give little hint." How true again! The magnitude and difficulties of our task seem to overwhelm us. The strangeness of new peoples, customs and environment, together with isolation from our former scenes of inspiration, confuse us to such an extent that we are indeed unable to interpret the "magnificence and glory" of Christ through our lives as we work among the people. Now how are we going to get away from this "daily torment" and reveal the glory of Christianity? This is the all important issue in Missions! All social and economic programs are worse than useless without the spirit of Christ to inspire and control. Unless we can repair this "sense of deficiency" daily and live the buoyant, creative Christian life among the people, why attempt the task?

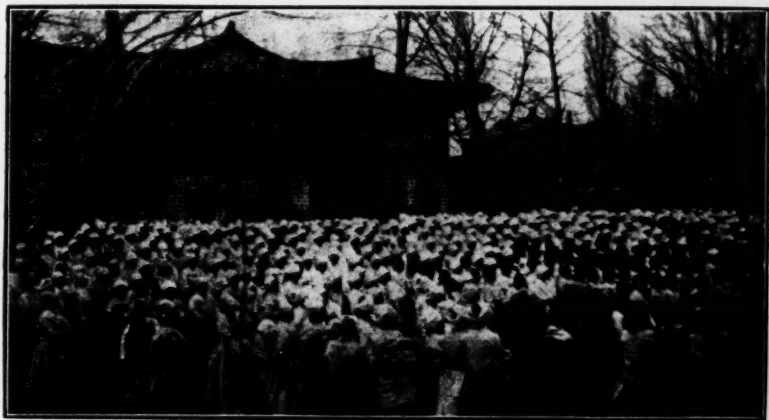
Missionaries are the most devout, sincere, and earnest people in the world; but even for them a sense of failure is very depressing. On the other hand success creates energy and life. Accordingly, all leaders, whether Chinese or missionaries, should have this creative energy, this "magnificence and glory" which will dominate, energize and transform every program which is put on, whether religious, social or economic. How to get it is the question.

Our aim is to induce people to accept Christianity and live the abundant life. The chief method of doing this has been through preaching, teaching and the spread of Christian literature, but preaching so often goes in one ear and out the other and the masses cannot read; so we become discouraged if our message is not accepted. The new methods of religious education offer any number of methods of teaching Christian living, of building Christian character, of training for spiritual living. Why become discouraged if one plan does not bring the desired results? It takes numerous means and a life time to produce a dominant Christian character.

How, then, use foreign money in the development of such leaders? Every missionary and Chinese leader should get in touch with the religious education movement and do some practical research work in connection with their line of work to find out what methods of work are adapted to their field of labor. Research often helps God to answer our prayers in an amazing manner! Missionaries need scholarships in religious education courses while on furlough. Our seminaries and Bible schools need strong religious education courses for the training of Chinese leaders, and also scholarships for attending these schools. Missionaries need short courses for inspiration, for comparing methods and for obtaining new methods of practical research. Some of the most experienced religious education teachers at the home base might be sent out to lead such courses at summer vacation resorts and at Chinese New Year vacations in the various provincial centers. It takes a long time to prepare new missionaries. Better inspire the ones that are on the field. Such a religious education campaign might take considerable foreign money, but what returns it would bring in life to the mission field!

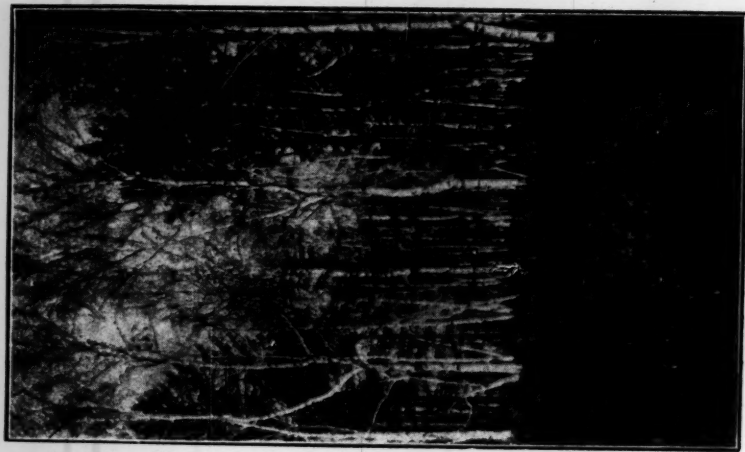
Why use the best educational methods, the best hospital methods, the best industrial methods, the best agricultural methods and never consider the advantage of using the best methods in teaching the greatest of all subjects, the one that controls every avenue of life? Even if the very best methods of man are used, still the magnitude and difficulties of the task are so great that we must use all the powers of heaven to aid in this divine undertaking. Only as we do our best can we co-operate with God fully in spreading His Kingdom throughout China. Only as we use the best religious education methods shall we be able to supply the spiritual needs of these people. All this will take foreign money and a cooperative program.

Yes! China will continue to need large amounts of foreign money but the most imperative need at the present is a cooperative **RELIGIOUS EDUCATION PROGRAM** as a *basis* of inspiration and control of every program or every community, whether the program be religious, social or economic.



THE CHURCH IN KOREA

*Top; Rural Church. Middle; Typical Modern Church.
Bottom; Korean Christian Women at Outdoor Meeting.*



Views of Great Hingkan Mountains, Heilungkiang Province.

"Foreign" Money and Christian Work in China

A. J. FISHER

THE use of "foreign" money in Christian work can be made a means of Grace. It is not necessarily bad. Money used in Christian work is like money in the hands of an individual. To some, whose hearts are set on it for its own sake, it is the "root of all evil." To others, who recognize the possession of money as a sacred trust, it becomes a blessing both to themselves and to others.

The question asked of me is, "In what ways should western Christian money be used in Christian work in China so as to promote necessary and virile Christian activity?" The following are suggestions as to the use of "foreign" money through which the Christian cause in China may be thus promoted.

1. Personnel. Personally I consider the best use of money is to use it to help some person preach the Gospel. This applies both to the foreign missionary and to the national missionary. Of course, as is true in any other field of work, abuses are likely to creep in; but that is not due to the use of "foreign" money itself. It strikes deeper than that. The cause lies in the very heart of human nature itself.

2. Congregations. There are a good many churches with a group of live and active Christians who for lack of funds cannot make themselves felt in the community as they would like to do. Judiciously to help and encourage such congregations, I believe, is a splendid way of using money for the advancement of Christian work. Under no circumstances should an organized group be entirely supported.

3. Literature. The Christian cause in China is dependent to a large extent on good literature. The Christian cause should secure the very best possible writers for explaining Christianity especially to the literati in China. Then there is also need for literature for Christians, Christian church papers issued weekly, and more Christian magazines. There is so little available of the right kind of helps for the development of the spiritual life of the Christians. The production of text-books for religious education, Sunday School work and all kinds of religious training schools is another deep-felt need. Foreign funds are needed for these enterprises and would bring in large returns.

4. Education. The training of workers for Christian work of all kinds is, I believe, a legitimate and most fruitful use of western funds. Good schools with teachers of Christian character and high ideals can be made a tower of strength for promoting the Christian cause in China. Then there is need for all kinds of

training for lay workers as well as for those who make it a profession or life work. Theological schools and Bible institutes can not as yet be self-supporting.

5. Organizations. National, provincial or regional organizations have been of tremendous help in promoting the Christian cause in China. They have been the means of inspiring and giving courage to many a worker or groups of workers all over the land. I am sure that without the National Christian Council and the work that it has done in the past decade, the Christian Movement in China would not be what it is today. Without the General Assembly of the Church of Christ in China we should not have one-third of the Christian forces in China uniting into one Church. Without the central office of the Kwangtung Synod of the Church of Christ in China, we should not have the churches of six different missions and three Chinese independent organizations being welded into one organic whole for the promotion of the Gospel in Kwangtung. Other instances of the helpful effect of the so-called "overhead organizations" might be given. They help promote, inspire, give leads and make opportunities for interchange of experiences and methods of work, and best of all, promote fellowship in a great task.

6. Rural Church. The promotion of Christian work in the rural districts can hardly be expected to be self-supporting from the beginning. Here is also a task for research and survey in the study of social and economic conditions, the need and effect of co-operatives, etc.

7. Promotion of international good-will by interchange of teachers in educational institutions or visitation of prominent church workers or the interchange of students or visitations of groups from one country to the other to promote a better understanding and create good-will would, I believe, be a good use of Christian money.

8. Research and survey is another line of effort that has been more or less neglected in China. I believe that an effort to study and survey the Christian Movement in China in a scientific and thorough way would be of immense benefit not only to the Christian cause in China, but to the sending churches at home. I believe that this should be made in view of the much discussed report of the "Laymen's Appraisal Commission" ("Re-Thinking Missions.") This would give us the real facts.

In conclusion there is one other thought with regard to the use of western Christian money and that is that those who have the distribution of it should study to use it in a spirit of love and fellowship in a common cause. This is the *sine qua non* towards promoting a "necessary and virile Christian activity in the community."

What About Subsidies?

EARLE H. BALLOU

WHY should subsidies to the missionary church be open to such severe criticisms as the Laymen heap upon them? What is the place of western Christian money in Christian work? How can it be used "to promote necessary and virile Christian activity"?

I am not convinced that the strictures of the Laymen, especially as contained in one paragraph on page 108 of "Re-Thinking Missions," are entirely justified. There are certainly marked exceptions to the rule of injury and weakness which is there described. Would it not be true, for instance, to say that the great majority of our strong, self-supporting, independent churches, some of which are mentioned in terms of highest commendation in that same chapter, began as subsidized chapels or preaching centers? The figs cannot have grown up out of what were only thistles. Everything they say as to the effects of foreign money upon church life may be and undoubtedly is true in a great many instances, but the trouble may lie elsewhere than in the means of help itself.

I wonder how much of the harm noted by the Laymen is due to lack of devotion, competition and supervision among the rank and file of the salaried church leaders. An evangelist is deprived of many of the incentives to good work that apply to a teacher in a middle school or a doctor in a hospital. He is often alone; he has few minimum standards and requirements which he is compelled to meet; by the very fact that he is so often one sent rather than one called he is not responsible to those whom he serves in quite the same way; and there is not the same degree of competition for his job. To produce the high type of resourceful and conscientious service that the successful meeting of the greater difficulties of his work demands, a measure of ability and devotion is required which simply is not available in adequate quantities. And with the fundamental economic problem of life being what it is, especially in rural China, I do not see how the abolition of all subsidies is going to remove the difficulties. An unsubsidized ministry has at present altogether too many uncertainties to attract many Chinese Christian students.

One way of avoiding some of the evils connected with subsidies to local churches has been to use the evangelists of a field as a more or less mobile force, no man being a settled pastor unless his church is able to assume most if not all of his support. The evangelists are circuit riding missionaries, or ministers to "larger parishes," with bicycles taking the place of horses or automobiles. No part of the maintenance expenses of the local churches or chapels is borne by the mission, except occasional rent, and by training classes lay leadership is nurtured that is able to carry on in the

absence of a better educated evangelist. This has been measurably successful in covering a large field with a small force of full-time workers. But it fails for the most part to develop any sense of financial responsibility on the part of the local churches for the support of the itinerant evangelists, and thus leaves the basic problem little nearer solution.

To return to the main question. I do not see why western money may not be used in all departments of Christian work in a community in China in ways that will promote necessary and virile Christian activity. Or to put it another way, why is there any essential difference between the use of "foreign missionary" money in China and of "home missionary" money in one of the home lands? If money is, in and by itself, nothing but filthy lucre which will defile all who touch it, we had best address ourselves immediately to the more fundamental problem of social organization than that of the subsidizing of mission churches or mission work.

The Laymen have little to say against the subsidizing of educational and medical work. In fact they take such subsidies for granted, and suggest many forms of work which would surely have little chance of getting started or of being carried on without large and continued assistance from abroad. I cannot see why it must necessarily be harmful to use foreign money in church work but not in other departments of the Christian program. It is harmful to do anything for anybody to the extent of pauperizing or spoiling them, or of inhibiting the development of native strength and resourcefulness. It is, of course, this sort of pseudo help that the Laymen are criticizing. But a wrong use of a good thing does not condemn the thing itself. Carbohydrates are valuable food. But sugar in the home has to be administered with care. The younger members of the family may not always have enough self-control to leave alone a bowl left open on the sideboard. And too indulgent grandparents are occasionally a menace to the health even of nearly full grown adolescents. If this figure does not seem an altogether happy one, here is another. The excellence of cod-liver oil is admitted by everybody, but even cod-liver oil can be given in too large or frequent doses.

A year or more ago I saw some per capita income statistics and percentages compiled by the National Christian Council. They, like many statistics, were very interesting if true—and I had no reason to doubt their reliability. They showed that the annual income of North China farmers amounts to something like \$32 per capita, of which \$27.50 goes for food clothing, rent, heat and light. This leaves just about \$4.50, or less than 15%, for *everything else*. Religion, of course, is only one of the numerous interests to be covered by that last item: health, education, amusement and other things have to come out of it too. The Laymen admit that "there

are churches in India which cannot well be expected to finance themselves completely under present economic conditions." I wonder how dissimilar conditions are in many parts of rural China. At any rate, I am prone to moderate somewhat my own impatience at the lack of any mentionable progress toward self-support on the part of many country churches. It would look as if the National Christian Council secretary with whom I talked was right; either the economic level must be raised, or church membership vastly increased, or both.

Until one or the other or both of these improvements is made, something that comes close to the method of subsidies will have to continue. Subsidies, that is, for the men who, coming in from without with what are hopefully newer and better ideas for achieving the abundant life, direct and lead the little groups of people who are interested. These leaders,—evangelists, preachers, community workers,—call them what you will so long as they have a real idea of where they are trying to go and how to get there—are missionaries: they bring something to share with those who previously knew it not. That something may be the practice of the presence of God, or it may be the use of copper carbonate to prevent smut on kaoliang—it can well be both. But it will be legitimate to use money from outside to make their work possible.

For better or for worse—and I rather think for better—the Church in many parts of China will long be associated in the minds of most of its non-Christian neighbors with its philanthropic functions. I venture that the average Chinese of this part of the country associates with the word "Christianity" such ideas as those suggested by schools, hospitals, flood relief, famine relief, mass education, women's industries, health campaigns, agricultural fairs, and similar undogmatic expressions of desire to share great advantages with the underprivileged, the vast inarticulate, illiterate, struggling-to-keep-alive masses.

Behind all this activity there has to be a motive power, and we find such power in our religious faith. But this is still a mystery to a great many of the indirect beneficiaries of the efforts put forth by Christians. The parable in the Gospel gives no suggestion that the whole lump knew just how or why it was being changed by the leaven at work all through it. There may indeed have been spots that actually resented the intrusion of this outside and disturbing influence. I would say that anything that does really leaven, that stirs and lifts a community and that tends to spread itself by contact and enthusiasm is a legitimate object of assistance, intellectual, spiritual and financial. Even as many of the ideas must necessarily come from elsewhere, since they are certainly not found actively at work in the places to be leavened, so also the outside, including the "outside countries" may be permitted to help financially without any intrinsic fear that the result will be demoralizing.

Of course, one of the greatest possible tributes to the Christian Movement in China would be to have it financed throughout by the people of China. Undoubtedly among the reasons why this goal is not at present within sight is that enormous sums of money from abroad have been spent in promoting wrong things, and in exploring possibilities that turned out to be nothing but blind alleys. Our duty is to find out what these things are and to stop them. But not all the money so spent has been completely wasted, any more than every unsuccessful scientific experiment is a stumbling block in the advance of learning. It may be quite the opposite. The problem is one of trusteeship. The home boards, their missionary representatives and their Chinese colleagues in varying degrees stand in the capacity of trustees for Christian good will towards this country.

To place all subsidies under the ban would carry with it the logical corollary of condemning all bequests, endowments and foundations, here or anywhere else.

If education of these trustees is proceeding all along the line, the question of at just what points, how much foreign financial aid can be best applied to the multitudinous activities of the Christian movement in China—evangelistic, educational, medical, agricultural, industrial, whatnot—may be a very difficult one, but it will not be answered by saying that any particular type of work is automatically excluded. For under the very terms by which the Laymen define the motive and purpose of the mission, all these things have a useful and legitimate place. As long as they need financial help and deserve it, the source of such help is of very minor consequence. One might as well inquire as to whether all the money that runs Harvard University comes from the students themselves, or from the faculty, or from living donors, or from the deceased founders of Massachusetts Bay Colony.

—=0=—

Three Years of Self-Support Policies

C. H. PATTERSON

IF the writer had had any large part in the formulation of the self-support plans now being enforced throughout the North Kiangsu Mission of the Presbyterian Church in the U. S., he would naturally have some hesitancy in recommending their good points, and presenting himself to the readers of the *Chinese Recorder* as one who is qualified to advise. Naturally he has no desire to get into the one percent class of the following division recently made by one of the retired China missionaries whose name, if mentioned, would be familiar to many: "Personal observation and experience convince the writer that about ninety-nine percent of the missionary force are actively and earnestly engaged in carrying on the missionary task while the remaining one percent are

equally actively and earnestly engaged in telling the home church and the force on the field what they should do and how they should do it."

However, since these policies are the product of better brains than mine, and formed by men of longer experience than mine, during the trying days of 1927-1928, when the anti-foreign and anti-Christian propaganda forced missionaries as well as Chinese squarely to face the issue of making the Church of Christ really indigenous, I present them with boldness and pleasure.

Let no one, in reading this article, get the impression, by what has been said, that these self-support policies have been one grand experiment. It is true that the Mission as a mission has put them in practice only during the past three years. Certain phases of these plans were worked out and put into practice to a more or less extent by individual missionaries some years before they were formulated and adopted by the mission. They were born of first-hand experience. To change the figure, they were rough hewn by the hard knocks of first-hand experience. They were put into practice in spite of certain minor oppositions with assurance and vigor because the men in the field saw so clearly that it was the only real effective way a difficult problem could be fairly faced and solved. Three years' effort on the part of the writer in seeking to put these theories into practice in his own section of the field has convinced him that it comes as near fitting the real needs of the church as any plan that could be adopted.

Several friends from other missions in China have written at various times asking for details as to what we were doing, seeming to evidence great dissatisfaction with what was being done in their fields. I have in each case sent the Chinese translation as this was the only available form of the policy outside our mission minutes. Recently a friend and fellow classmate from our African Mission wrote begging full details, and this inspired me to attempt putting into clear form what we are trying to do. It has been a surprise to me that no one has yet written about it for the readers of the *Chinese Recorder*. Considering that our one mission is responsible (unaided by other missions) for a section in East China with a population of about twelve million, what it does should be of very definite interest to those who are grappling with similar problems. We do not claim perfection for our policy. We do not promise to refrain from making changes in the future when deemed advisable. Our only claim is that it works now in our rural communities. It works in our towns. It works amidst the poor as well as the rich. It clearly defines the work and position of the Mission and holds continually before all the ultimate goal of complete independence of the church.

Previous to 1928 we had no definite mission policy limiting the amount of money an evangelistic missionary might put into

preachers' salaries and chapel upkeep. We prided ourselves on freedom from "red tape." Our's was an enormous rural and city field. Each of our eight mission stations was located in the midst of a village and city population of about two million people. At seven of the eight stations, our's was the only mission seeking to cover the field. Each evangelist had before him an unreached multitude of almost a million. Trusting to the common sense and spiritual perception of our individual stations, each evangelist was left to do his best under the limitations imposed by God and the home Church—of time, strength and work appropriations.

In 1928 a re-evaluation committee appointed by the Mission carefully went over the entire field, and after conference with missionaries and Chinese leaders made recommendations regarding future policy. These recommendations sought to right the evils which had crept in at some places and unify the best in the work and experience of forty years.

In 1928 our Mission had within its bounds thirty-one organized congregations and two hundred and nine unorganized. (We mean by "organized," a group of Christians with regularly elected elders and deacons, whether pastored by the missionary evangelist or native pastor). Most of these congregations, both organized and unorganized, were pastored by lay evangelists selected as a rule by the ordained missionary evangelist in charge. The general assumption on the part of the lay evangelists themselves, the Chinese Church and the Mission, was that the missionary evangelist who selected the lay evangelist was responsible for his salary in *toto*. Two presbyteries had been organized within the bounds of the Mission. Out of the ten pastors ordained by these two presbyteries, only three were in financially self-supporting churches. The others were receiving more than half their salaries from the mission.

With this situation in mind, and without further explanation, let me quote from the plan, omitting only such phrases as have local significance, or are not essential to the understanding of the principles and details involved:

"We wish to call attention to the fact that the ultimate end of all mission work in China is the complete establishment of a completely indigenous native church.

"However, there are two distinct policies now being pursued in China. One looks to the complete absorption of the mission, missionaries, and foreign funds by the native church. The other looks to the establishment of a native church entirely self-supporting, self-governing, and self-propagating, as a separate entity from the missionaries and funds, these being released for new work not now reached."

Our Mission endorsed the second of these policies, and so adopted the recommendations which follow. In so doing, those familiar with the trend of much mission policy in China during the past decade, will realize that it put our Mission definitely against the general trend, which was to organize committees of various kinds and under various names, composed of Chinese and foreigners, to run everything, from mission to native church.

"(a) *Presbyterial Affiliations.* That members of the Mission, now members of the Presbytery (i.e. in China), seriously consider the wisdom of a gradual withdrawal from their presbyterial affiliation.....

"(b) *Ordained Chinese Evangelists.* (The word "Evangelist" is here used in its technical Presbyterian sense, i.e. ordained by Presbytery with certain general powers.) That all ordained Chinese evangelists shall be supported entirely by Chinese funds except where express permission of the Mission is granted to the contrary.....This rule applies to all such workers now so employed.

"(d) *Cooperative Committees.* Cooperative Committees of missionaries and Chinese to which the disposition of mission funds is committed, are a contravention of this policy of separation of mission and native church and their tendency is to center the interest of our Chinese brethren more on foreign money and personnel than the development of their own independent self-supporting church. We would discourage the formation of further such groups and advise that where practicable, any groups now so operating be reorganized for advisory purposes only.

"In order to coordinate the plans for self-support.....and the experience of our workers in this matter, the following plan is proposed:

"*Preamble.* It must be recognized in all our evangelistic work that self-support shall exist and keep step with the growth of the work, even from its very beginning. To ensure that the principle of self-support is carried out in actual practice, two subsidiary principles are very necessary; first, that each congregation should pay on the support of the preacher according to the time given them by him; and second, that each congregation should pay on the support of the preacher in proportion to its membership.

"*Full Support:* Where a congregation or group of congregations served by one preacher has as many as two hundred members, the Mission will make no grant.....

"*Grant Mission Can Give:* The Mission lays it down as a principle in its work that where a preacher in its employ is giving any regular part of his time to any congregation or group of congregations with a membership under one hundred, such congregations or groups shall in addition to all current expenses, pay as a minimum M/250 of said preacher's salary and travel expense. Where such membership is one hundred or above, the ratio shall be M/200. (Note, "M" is the number of church members.) This schedule should in no sense be considered a standard of giving. On the other hand the Mission considers that it has fixed a minimum limit of self-support, and that any congregation or group of congregations falling below this limit can receive no grant from mission funds."

For the sake of clarity, let me give an illustration based upon the above self-support formula. If I have a small country church with ten baptized Christians in regular standing, they must give one twenty-fifth or four percent of the preacher's salary. With a fifteen dollar salary, they would have to guarantee as a minimum sixty cents per month before the Mission could give the remaining fourteen dollars and forty cents. Also they would be expected to carry all current incidental expenses. A church of twenty-five members would have to give ten percent of the preacher's salary: a church of fifty members would have to give twenty percent, etc. etc.

"*Ordained Pastors and Evangelists (technical sense).* In pursuit of this very basic and self-evident principle, it is understood that where one congregation or group of congregations shall pay the entire amount of the preacher's salary and other expense, the Mission's claim on the time of such preacher for newer work shall cease, and it is urged that the group

seek ordination for such preacher before Presbytery. The maximum proportion which the Mission can pay on the support of a Chinese preacher who is exercising the powers of a pastor or ordained evangelist, is two-fifths.

"Calling Preachers. Instead of arbitrarily placing preachers, supported by the Mission, at points in the field.....strong efforts should be made to get groups of Christians to call preachers,.....each congregation to pay on the salary of the preacher as per the above arrangement.....

"Current Expenses. Where membership is less than seventy-five, the missionary may, when the missionary thinks it absolutely necessary, grant as much as one half of the current expenses, it being understood that in no case shall the Mission furnish any money for oil and tea to a local congregation.

"Property. Except at strategic points the Mission will not in the future rent, lease, or buy property for the use of out-station congregations and schools, and even at strategic points in no case shall property be thus secured without first obtaining the approval of the Mission.....

"Travel and Food. In cases where it is necessary for one man to serve two or more points eight or more miles apart, special grants may be made for travel, and a maximum of twenty cents a day food allowance for nights that he spends away from home.

"General Evangelistic Work. Each missionary evangelist may select one or more, not more than four, Chinese workers to be his or her co-workers, not to be in charge of groups of Christians, but to go over the field.....preaching.....teaching. The full salary and expenses of these workers may be paid by the Mission.....In order to prevent the Mission coming into competition with the Chinese church it shall be unlawful to pay salaries to such preachers in excess of 90% of the average salary of paid pastors in the presbytery in which such preachers are working.

"Bible Women. In the matter of self-support, the first emphasis should be on the development of the support of preachers and pastors, but of course the Mission desires to develop as far as possible the support of Bible Women also. Under present conditions, the Mission is willing to support in full a limited number of Bible Women where they are properly supervised....."

The above, in brief, are the plans as adopted. Various paragraphs which do not seem to the writer to be essential to the understanding of the plan have been left out for the sake of brevity. The Mission allowed one year before insisting upon conformity. Certain special cases have been taken up on their merits each year. The Mission has sought in each case to be firm and just, but never needlessly harsh. Last year during the fall floods and spring famines, the rules were suspended to the extent of giving each station the power to great temporary exceptions when necessary rather than disrupt work.

To the reader familiar with evangelistic problems, from personal if not bitter experience, several problems immediately press to the front. The first is that the person upon whom the burden falls most directly is the Chinese preacher, because it is his salary which is most vitally effected. What is to happen to his salary if the native church refuses to give their minimum and the Mission by its own rules cannot give but a certain percent of what the native church gives? This is a very real problem which bothers

the Chinese preacher because he gets little enough anyhow, and also bothers the missionary evangelist, because it is hard enough to get good men and one hates to see them starved out of their jobs.

How does this work out in practice? What has been the experience of the past three years in the writer's field? Certain men I have been forced to drop from the payroll because no local group wanted them badly enough to pay their proportion on their salary. We have had no difficulty in raising the proportion for "A" grade men. The missionary evangelist is forced to grapple with real problems in a real way, because money really talks. One can write articles and raise funds in the U.S. from the comforts of a swivel chair, but one does not raise the minimum budget in an indigenous church group in any such fashion. The church group feels a new responsibility for their preacher when they pay their share. The preacher feels a new responsibility to his flock when he knows he is responsible to them as well as the foreign evangelist.

Another seeming trouble with the plan is that on the surface it separates the mission from the native church and therefore runs counter to that precious panacea for all church ills, "cooperation." A careless reading without going into the real outworking of the policies would leave room for this criticism. However the premises are false which lead to this conclusion. The premise is, "If you do not give us your money we do not want your religion or your friendship or your institutions or your mission." Experience during the past three years has proven that in thus clearly dividing the various spheres of activity and authority, the real cooperation that is wanted, is fostered. Cooperation is placed upon a spiritual basis. Friends work together in a common task. The Chinese Church has the self-respect it should have. Questions of salary wrangles are eliminated. The Mission and Presbytery meet as equals, neither having to evidence servility. Also the self-respect of the Mission is maintained.

A great misapprehension which seems to exist in some circles which should know better, is that the missionary seeks to dominate and control the gifts of the native church. Although for the sake of clarity and business efficiency we help where we can to keep accounts in auditable form, we never undertake to dictate how any native contributions shall be used, and they never pass through our hands. At present the Chinese give much more to the work of the church than the Mission does, when all gifts, tuitions, etc. are considered. We never even examine these accounts unless asked. The Mission simply claims its right, which in many countries is considered axiomatic, to control the funds for which it is responsible to the donors.

As to the working of this plan, I can say truthfully after doing my best for nearly four years to apply it in spirit and letter, that it really works. It has logic and fairness that appeal to the

reasonableness of the Chinese Christians. The anti-foreign and anti-Christian propaganda has forced them to want independence from the foreigner. In my own evangelistic field there are about thirty church groups, varying in membership from five to ninety-five Christians, and all with chapels of more or less respectability. In 1926 only one group paid anything on the preacher's salary. Now all pay their proportion, except one or two that have had to have the preacher discontinued for lack of support. It might come as a surprise to some who read this article, but it is a fact that not once has any one told me that the Mission was not right and just in thus demanding the local percentage, and not once have I been told that it was not best thus to insist on the local percentage.

As for the Presbytery, it is really becoming difficult to supply the calls for pastors that are coming in. An independent spirit has been fostered which is remarkable. Last year our Mission discontinued a middle school because of the anti-religious restrictions involved in government registration. The Presbytery did not agree with the stand taken by the Mission and felt that a registered school could be run with such Christian atmosphere and extra-curricula Bible classes as to justify its continuation. The Mission could not consent to grant mission funds or buildings for such a school. The Presbytery raised their own money and put up their own buildings, and now have a good school running. Last year a gift of land estimated at \$15,000.00 was given the Presbytery in trust for home mission work and Christian education. This was given by one of the elders who believes in stewardship.

During this day of cuts and financial depression, the Presbytery never worries, because their budget comes not from the U.S.A. No one can tell them they have to "boot lick" the foreigners, because they do not. They realize in a new way that the Mission is here to do only what the Presbytery as yet cannot do, and that as soon as they can, the Mission is ready to step aside.

In conclusion let me make one statement and that is **NO ORGANIZATION OR SET OF RULES CAN MAKE A LIVING CHURCH**. If Jesus Christ as the great transformer of human life and Redeemer can be given the rightful place in our own lives and in the church we seek to help, then rules can help. If He is not there, the whole program is not worth the effort.

Note:—As a post script to this article let me say that the minutes of the Chiang Pei Presbytery (one of the two mentioned in the article) came into my hands this morning, and I note that their statistics for 1932 give six fully self-supporting churches with pastors who are receiving some aid from the mission. This aid as a maximum according to the self-support rules of the Mission is two-fifths of salary only. Quite a few are receiving even less than the maximum mission two-fifths, so that with these ten, mission aid is a very minor item in the budget. I do not have the statistics for the other presbytery, but from the fact that I have heard calls coming from several of their churches for pastors under the new mission rules, I assume that the situation is far from discouraging.

In Remembrance.

MISS BARNETT.

THERE occurred recently (March 8th) in Tainan, Formosa, the death of Miss Barnett, widely known and much loved missionary of the Presbyterian Church of England to South Formosa for forty-five years.

Miss Barnett was born in 1862 in the north of Scotland. Her parents, desiring to give their children a good education, moved, when she was yet a child, to Aberdeen. There, along with her two brothers and one sister, she received her junior education. Further work was taken in higher schools in London. She also studied theology.

In 1888, when just 25 she volunteered to go for the English Presbyterian women, as a missionary to Formosa. That same year, in November she arrived in Tainan. It is said that a week after arriving, Miss Barnett received a letter from home with the sad news that her two brothers had died suddenly from typhoid fever. Yet she applied herself diligently to her studies and to occasional hours of teaching in the girl's school.

In 1895 she was instrumental in establishing a school for women. From that time on, her work consisted of teaching in the two schools—in addition to country work. Contacts made with folks in outlying villages, and the work accomplished in cultivating the Christian faith of groups here and there is nothing short of marvelous. Many ardent Christian believers at the present time working in South Formosa owe the beginnings of their faith to Miss Barnett.

Five furloughs were spent in England and Scotland. 1920 was her last time to return to her native land. Since then she has lived in South Formosa. This was her wish. Formosa was home to Miss Barnett. All she had was here; interests, friends, loved ones in Christ.

During her declining years her interest in the work of the Kingdom scarcely lessened. A constant stream of Formosan visitors came and went: came with their problems, their sorrows and their joys, and went away comforted and renewed in spirit.

During these years when she was confined to her room she also kept up a large correspondence. She kept in touch with friends, she advised, she helped. She also taught, during those years, not a few to read the Romanized Formosan language.

A Formosan leader writes of her; "She was not only a friend of the wealthy but of the poor; not only was she a friend of the Christians but of the non-Christians as well; she was not a friend of women only but of many young men whom she always urged to help with young people's work." "When I was in college," he goes on, "she wrote me urging me to do what I could for the youth of Formosa. Her letter gave me great encouragement. When I think now of the little I have done in response to her wishes, I am ashamed."

Our Book Table

THE TINDER BOX OF ASIA. *George E. Sokolsky. George Allen and Unwin Ltd., Museum St., London. 10/6 net.*

Asia, instead of being called a "Tinder Box," as in the title of this volume, might well be called a volcano in eruption. Writing of the current war between China and Japan as "an act of peace," Mr. Sokolsky declares (page 187) it to be the "result of the interplay of economic and political forces with physical accidents and the tangible evidence of human stupidity." Looking into the motives and principles that partly forecast the future, as well as explain the present, he says, (page 292) "forces have been let loose in the East of Asia which will persist for years;...these forces are gathering strength;...their full impact upon one another is still to take place." We have, then, in Asia a political eruption of volcanic magnitude! It is a Vesuvius threatening to bury world peace beneath its molten lava!

In this volume masses of facts are arranged and presented with a political realism that shows no trace of feeling and is almost brutally frank at times. The political erudition of the author cannot be questioned, though in this volume he deals primarily with foreign impact upon China in recent generations. He freely punctures political cant, showing up the real economic and exploitive motives that have guided foreign relations with China. In the pages one peers in vain, therefore, for references to ethical considerations in this eruption of forces through the vent of exploitive interest in China. No questions of right or wrong are raised. In this regard the author's impartiality is evident.

Economic exploitation has been the driving motive of western interest in China. To placate China as a buyer of western goods is the main principle Mr. Sokolsky applies to China when he makes reference to political inroads upon her life and territory. Even the missionaries, who have not forced anything upon the Chinese, have helped create the confusion of ideas which while one of the necessities of China's progress is also one of the causes of her weakness in the face of aggressive designs upon her territory.

Looking back over the period covered in this book China has had to pay high and get little in return. Once the powers balanced each other somewhat in their struggle for trade privileges in China. Even so China has seen both distant and contiguous powers lop off her territories. In this process Japan has won through to the first place. China still survives and has, as Mr. Sokolsky admits, reserves of potential possibilities. Japan's latest territorial acquisition (Mr. Sokolsky states that Japan dominates Manchuria and dubs Manchukuo a "puppet regime") is the last of a number won by war.

Japan has made war pay! That this is largely at China's expense is due, on the one hand, to the fact that Japan, following out the Sumarai spirit, set herself to learn the western art of militarism while China, on the other hand, influenced by her idealistic philosophy set herself mainly to learn and transplant western ideas, having only a tepid interest in those militaristic. As a result China has failed to defend herself in the way that her exploiters can appreciate. All China has gained in the way of political self-direction has come from China's moral pressure and the western desire to placate the buyer. This realistic comment is forced from the reviewer as a result of reading this realistic book. Britain, the United States and Japan have been the leaders in the race for China's trade. Though the race is not over the runners therein are changing places. In Manchuria it is about over.

This book was prepared before the Lytton Report was published, so though that Report is mentioned in the Preface its contents do not appear in this book. Yet even so reference might have been made to the major question involved and already then much discussed, as to whether Japan has been the "aggressor." Since the book appeared the League has publicly settled that

point against Japan. Furthermore, it is not clear why Mr. Sokolsky said, (page 289) that Japan "does not desire to annex an inch of Manchuria, for annexing Manchuria is not her motive," without mentioning the fairly general opinion that events in Manchuria up to date have followed the course of events in Korea and, in the mind of many, may have the same outcome. It is, of course, now quite evident that Mr. Sokolsky is wrong in saying (page 289) that "there is ample evidence that Japan may succeed in her campaign without the territorial status of China being altered." Even at the time he wrote there were available opinions to the contrary, and why he overlooked these and used others is not clear to this reviewer.

Mr. Sokolsky flails the exploiters unmercifully. But does he, in presenting the facts, give the impression that one among them should have the priority? Does he prefer that the political lava flow one particular way? That question arose in our minds on our first reading of this volume. We read it the second time to see if it could be answered. We have concluded that those who read the book, knowing little of the situation otherwise, will finish with the impression that the blame, causes or necessities of this war, that is an act of peace, can be more equally distributed between the participants than is done in this book.

A few points will draw attention to our somewhat vague feeling in this matter. Much emphasis is laid on Japan's necessities in the situation but little or none on either China's necessities or rights. Japan is shown to be diplomatically wrong several times, but nothing is said about the possibility of her being morally wrong. ("Do not," one naturally asks, "moral considerations enter into international problems?") The League is dubbed an "auxiliary" of the Chinese Government, which term implies subtly that the League did not fairly distribute its concern. Of Eugene Chen's visit to Japan it is said, (page 220) "he seems (italics ours) to have proposed an alliance between Canton and Japan on a Pan-Asiatic program." In support of this seeming move the author avers (page 221) that Canton did not join the anti-Japanese boycott, a statement which does not gear into another (page 248) that the boycott movement "has been most effective in South China." Furthermore, one wonders why when laying emphasis on the *seemingness* of Chen's visit to Japan he did not at least mention the alleged Tanaka Memorial which was not without effect psychologically even if, like Chen's visit, it belongs to things that *seem* rather than things that are. One feels, too, that to say Japan "blundered" at Shanghai is, at least, putting things mildly!

Concerning the 19th Route Army Mr. Sokolsky quotes (page 254) from the report of the Shanghai Committee of the League of Nations, to the effect that "the Japanese marines met with resistance on the part of the *Chinese regular troops*" (italics ours) and then seems to go out of the factual sphere to dub these troops "in rebellion against the authority of the Nanking Government" adding that they had "worked their way to the Shanghai area." (page 255). Then, too, while quoting liberally from this Report he leaves out some points that are as important as those he utilizes. Even though the Mayor of Shanghai had accepted the Japanese ultimatum the Report states that it was a "popular belief that the Japanese naval authorities were determined to take action in any event." Again this Report says, "The Chinese military authorities had not complied with the demand of the Japanese Admiral to withdraw their troops. It seems, moreover, that even had they decided to comply with this demand it would have been *impossible* (italics ours) in the short time at their disposal to arrange for the actual withdrawal of the Chinese troops in that area." The points omitted throw light on a possible motive that gives a different impression from that created by reading Mr. Sokolsky's account as written.

Whether intended or not the effect of the treatment indicated above is to leave Japan in a somewhat better position morally than many think is the case. Superficial readers are likely, therefore to finish reading this book with a bias that is not justified. One feels, too, that the League of nations and the Shanghai Committee of the League have dealt more fairly with China than

this book seems to do. So that while Mr. Sokolsky is impartial when it comes to judging the situation morally the way facts are arranged or used gives this reviewer the impression that the book is not quite so impartial when it comes to which facts should be emphasized. In a subtil way it seems to favor Japan.

We have selected a few of the multitudinous points in this book that interest us. What more can a reviewer do? We advise all to read it twice and more if possible.

F. R.

THE VISION OF ASIA. L. Cranmer-Byng. John Murray, Albermarle St., London. 15/-net.

This volume aims to set forth China's spiritual idealism. In language, including some moving verse that is at times strikingly beautiful, the author, Editor of the "Wisdom of the East Series," aims to show that in the Chinese view ultimate spirit is breaking through life as men know it and that this is the keynote of China's great Sages, classics and art. The idealism embodied therein is based on the "Religious philosophy of insight" and aims at the "adjustment of the unit with Unity." (page X).

Lao Tzu and Confucius deal with this spiritual unity as revealed in life in action. "Adjustment through behavior is the keynote of Confucianism." (page 36). For Lao Tzu "Tao" is the "spirit of cosmic change." (page 48). In contrast to Confucius he thought little of rules of behavior because he deemed that men could be good naturally by letting the "Tao" flow through them. "Wu Wei," the pivot of Lao Tzu's teaching is rendered, 'striving through the power of the Inner Life'. (page 53). "At the center of Lao Tzu's doctrine lies the spirit of adjustment; but, unlike that of Confucius, which aimed at the social adjustment of man in relation to his fellow-men, the adjustment of Lao Tzu reached out through man and nature to the Godhead."

The one who retires to commune with nature is one who senses the tide of the spirit flowing through him and all around him. This is expressed in verse, at times exquisite. Two specimens merit quotation.

"To see the world in a grain of sand
And a Heaven in a wild flower,
Hold Infinity in the palm of your hand,
And eternity in an hour."

* * * * *

"The Lady Moon is my lover;
My friends are the oceans four;
The heavens have roofed me over,
And the Dawn is my golden door.

"I would liefer follow the condor,
Or the sea-gull soaring from ken,
Than bury my godhead yonder
in the dust of the whirl of men."

This fundamental unity of spirit that the nature lover sensed the artist sought to express. "The distinguishing mark of the genuine artist is that he is trying to express something through himself rather than trying to express himself through something." (page 124). The tide of spirit that the nature lover senses directly the artist is able to let flow through him in expression others can feel indirectly.

Such ideas as these justify the author's feeling that "the values of East and West do not clash. They are supplementary and interchangeable." He feels, too, that the same thing is true of Christian values and Chinese idealism. Like Christ Lao Tzu accepts life. Both also are one in the "most difficult paradox, that finding is losing and losing finding." (page 255) Assuming that

the reader accepts the interpretations of this volume other statements suggest that on their highest levels Christianity and Chinese idealism flow in the same direction. "To give life to the world we must first surrender to life, yield to conquer." (page 121). "A man's religion grows through feeling after God, not by defining him as we define the tangible and visible." (page 248). "Creative adventure comes through spiritual adventure, since it is the Creator's way of leading us to himself." (page 259).

This is an excellent book to muse over during quiet days of retreat. It also offers stimulating reading for those interested in the cooperative rather than the competitive relationship of differing religious systems of thought.

F. R.

STORM OVER ASIA. *Paul Hutchinson.* Henry Holt & Co., New York City. Gold \$3.50.

This book is a worthy successor to "China's Real Revolution," "What and Why in China," "World Revolution" and books of other vital subjects from the versatile pen of Dr. Paul Hutchinson, the well-known journalist, traveller and lecturer.

The book is eminently satisfactory as regards both its comprehensiveness and clarity. The data are brought down to the present. It contains much exceedingly valuable information on the events which have happened and the developments which have taken place in the Far East during recent years and months. It gives a good bird's eye view of the Far Eastern problems confronting world peace. Were it widely read and its warnings heeded by the Powers concerned, it would do much to disperse the cloud of trouble which is hanging all over Asia and threatening the peace of the world.

The title of this book is well chosen, and is very timely. The "Storm over Asia" is seen in the unsettling influence of Soviet Russia, the growing power of Japan, the quickening of the racial pride of the Asiatics, and the rising tide of struggle for emancipation from western capitalistic imperialism, etc. "The struggle to attain new conditions is just opening. And the feeling of the white man that, because of past commitments, he must oppose many of the aspirations to which this struggle gives birth is a guarantee of coming trouble."

The purpose of the book is to give its readers in some detail the dimensions of this storm as it is now forming over Japan, China, India, and Russia in order that they may know what to expect. Some of the pictures drawn by the author may seem pessimistic, but the convictions reveal the mind and heart of a man of sympathy, knowledge and foresight.

Dr. Hutchinson's book is valuable not only to amateurs in modern movements in Asia but also to more mature students. It is a masterly study and should be translated into every language. R. Y. Lo.

MAGIC AND MYSTERY IN TIBET. *Alexandra David-Neel.* Claude Kendall, 70 Fifth Avenue, New York.

"Madame David-Neel," so the writer of the Introduction to this book says, "writes and speaks fluently all the dialects of Tibet. She has spent fourteen consecutive years in the country and the neighboring regions. She is a professed Buddhist." The result of this interesting experience she puts not into a book of explorative travel or description of Tibetan customs, though both of these receive passing mention, but into a record of her explorations into the Tibetan mind.

Madame David-Neel has produced what amounts to an easily read study of Tibetan psychology. As often as she could she tried to trace superstitions down to their roots and weird tales to their factual basis. She did not always

discover the roots nor was she able always to distinguish facts from fiction. In order to understand the mental wanderings and imaginings of anchorites and recluses she sometimes actually became one herself. Usually in her wanderings she was met with the same treatment—not always excessively tender from a western viewpoint—accorded to other seekers after the truth as known in Tibetan Buddhism.

She tells strange stories of the manifestations of occult powers. She found a belief in telepathy and, apparently, the practice of it; at least certain things happened within her knowledge that fitted that belief. Tibetans do not worry much about the science of such phenomena nor about their supernaturalism. They are not "miracles" but the natural results of the working of mental laws by those who know them.

Lugubrious tales of corpses that dance, daggers that are enchanted, and the challenging of demonical beings in order to acquire fearlessness of them and overcome the illusion that such beings exist, enliven these pages. In the practice of *chöd* an individual retires to a lonely and fearsome place—a cemetery or such-like—and works himself into a frenzy in which he imagines that demons eat him, thus making of himself a kind of mystic banquet. All this, apparently, in order to free himself of illusion and to realize that the demons are inventions of his own. To read the somewhat lengthy account of this experience is to realize with amazement that men travel into strange byways in order to enter into desired, or assumed as necessary, religious experiences.

Then there are the *Lung-gom-pas* runners. These men, as the result of long training, are assumed to acquire ability to make long and arduous journeys with amazing rapidity. Having met some of these adepts in speed Madame Davd-Neel could only conclude that in some way they had worked themselves into a state in which they had actually achieved what is impossible under ordinary circumstances and equally impossible for those untrained therefor. The long and determined wanderings of those in search of the teacher meant for them and their assiduousness in the face of deliberate discouragements, even by the desired teacher himself, make interesting if not always explicable reading.

In short this volume deals with psychic phenomena and principles, though neither are studied much as such by the Tibetans. It takes one into a realm of mystery. As others have said much of this mental experience is born of the fear engendered by Tibet's forbidding natural ruggedness and fierce climatic conditions. F. R.

THE LAND OF THE LAMAS. David MacDonald. Seeley, Service and Co., Ltd.
196 Shaftesbury Avenue, London. 2/- net.

The author lived for twenty years in Tibet. In another volume, "Twenty Years in Tibet," he outlines his experiences in connection, mainly, with the relations of Tibet to other countries. Having been for fifteen years British Trade Agent therein he was particularly qualified for such an interpretation. Since his father was a Scot and his mother a Sikkimese of good family, his consanguineal relationships and familiarity with the language enabled him to gather insights into many customs and attitudes impossible to others. His long friendships, too, with prominent Lamas, including the Dalai Lama, gave him privileges that facilitated these insights. He has also been enabled to study the political and religious history of Tibet. He is, therefore, in a position to speak authoritatively of the customs and life of Tibetans. "Every statement in this book has,.....been checked and rechecked by Lamas and laymen" (page 8).

He does not delve much into the thought or philosophy of the Tibetans except in so far as these are revealed in hints back of everyday practices. One might infer, therefore, that the Tibetans do less thinking than they do if acquaintance with them were confined to this volume. Other books deal more

at length with this subject. The value of this volume is in the light it sheds on Tibetan manners and modes of daily living. In it we see the Tibetans singing at their toil, courteous and friendly and yet withal practicing cruelty to prisoners and violators of their somewhat indefinite moral code, and engaged in gruesome practices, such as the cutting up of the dead (illustrated) and the use of excreta for medicinal purposes. Their modes of dress, homes, eating, taxes, political and social relationships and classifications, the place of the Lamas in their life—all these are outlined carefully. One notes, it is true, a small amount of repetition of certain customs and facts. The insights given have to do more with Tibetan civilization as observed rather than the subterranean elements of Tibetan culture. To read is to realize, also, that Tibetans differ in character as other peoples do. The relations of the sexes involves both concubinage and polyandry and a relatively easy attitude to irregularities along this line.

The main effect of reading this volume is a feeling that it reveals the outward behavior of the Tibetans better than any other book thereon this reviewer has read. Written in a simple style it could be read by tourists and others who know little or nothing about Tibetans to start with. An occasional story, incident and the outlining of popular dramas add piquancy to reading. The illustrations (45), too, are well chosen and informative in themselves.

F. R.

THE VERDICT OF THE LEAGUE, CHINA AND JAPAN IN MANCHURIA. *World Peace Foundation, Boston. Fifty cents gold.*

Within the compass of 102 pages are set forth all the League actions dealing with the situation in Manchuria and Shanghai. Insight is given into the process the League went through in its attempt to settle the "war" in Manchuria on a peace basis. As a basis for action the League put together the League Covenant, the Peace Pact and the Nine-Power Treaty. On these documents, information carefully gathered and many discussions the League finally produced a judgement which in itself expressed the moral opinion of the world on the issues at stake. For what has happened since September 19, 1931, Japan bears the responsibility though events before that are recognized as the joint responsibility of both China and Japan. These latter, however, could have been settled without resort to armed force. In the Introduction Manley O. Hudson, Bemis Professor of International Law, Harvard Law School, attempts to evaluate what the League has done. The whole makes an easily accessible reference document on this phase of the League's activities. F. R.

CAREERS FOR STUDENTS OF CHINESE LANGUAGE AND CIVILIZATION. *Edited by Lewis Hodous. University of Chicago Press, Cloth G.\$1.00; paper G\$0.25.*

In this volume of sixty-five pages twelve experts in some phase of western interest or activity in China set forth their views for believing that the study of China's language and culture offers a satisfactory career for a limited but nevertheless appreciable number of those willing to work along lines of the special preparation necessary. A Professor of Missions, a Government Official, a Journalist, an Archaeologist, a Librarian and the Curator of a Museum point out the necessity and benefits in the study of this old civilization through its language and literary and art treasures. The necessity, too, of Americans—the writers are all Americans—understanding better China's past and present is also urged. Increased interest and plans on the part of Universities to help train for the research and understanding desiderated are brought out together with many interesting data on the values in China's culture. Emphasis is likewise laid on the importance of the Chinese language in enabling all those domiciled in China to get an insight into Chinese life. Excellent material for students facing possible life and service in China. F.R.

A WOMAN PIONEER IN CHINA. *The Life of Mary A. Aldersey.* The Livingstone Press, 42 Broadway, Westminster, London, S.W.I. Cloth, 1/6; paper, 1/-.

This is a short biography of the first single women missionary to China. Being financially independent she supported herself and the work she carried on. She spent some years in Java and then came to Ningpo where she opened the first mission girls' school in China. She studied Chinese at first under Morrison. Only a meager account of her experiences is given, though this is very interesting. These indicate the differences in the situation she faced and that in which modern missionaries find themselves. Incidentally it took her twelve weeks to make the trip from England to Java. She trained and left behind her numerous women workers. At the Centennial Conference (1907) the oldest living representative of her educational work was presented. A book to be read by those over-anxious about modern difficulties of Christian work in China.

F. R.

TALKS ON CHINESE DISCIPLES. *Muriel R. Wray.* Edinburgh House Press, p Eaton Gate, S.W.I., London 1/-.

This is a book for leaders of classes of boys and girls of from nine to thirteen years old. The attempt is made to show the development of Christian living against the background of Chinese life. Some references are made to great Chinese leaders. Stories of Chinese standing up for their faith or working for it are also given together with information on problems connected with starting and carrying on Christian work. The references would often, it appears, require that the leader know more than is contained in the book else juvenile minds might easily be incited to questionings that would not be so easily answered. F. R.

SIN, SUFFERING AND GOD. *A. P. Shepherd.* Hodder and Stoughton, London. pgs 291. Price 7/6.

The terms "Modernism" and "Fundamentalism," much used in recent years, suggest to many people unpleasant and uncharitable family quarrels about theories which have little practical import. The "man in the street" probably says—"A plague on both your houses!" But human beings are not wont to carry on arduous controversy for long if the debate does not concern what seems at least, to them, to be a "life and death" matter. A sympathetic attempt to understand the issues in this controversy is desiderated. Those on both sides need to exercise the charity which is necessary to understanding.

In general the Fundamentalist is contending for certain elementary Christian beliefs which have been the essentials of the Christian faith as enshrined in the historic creeds and confessions of the Church and stated in the New Testament itself. He believes that these essentials can only be preserved by the continuing use of the statements and the language in which they were originally recorded. In extreme cases the Fundamentalist inclines to identify the truth with its form of statement, but in general his concern is to preserve the faith "once delivered to the saints." The modernist is more susceptible to the currents of thought in the modern scientific milieu. His is the vocabulary of the twentieth century and he believes that the Christian Message must be translated into that vocabulary if it is really to have effect upon the life of mankind today. In extreme cases he is more concerned to make use of up-to-date diction than he is to give the expression of the historical Christian Message, but in general his concern is to interpret Christianity in language understandable of the present generation. The Fundamentalist fears that the Modernist will lose the essential truth in the new expression; the Modernist fears that the Fundamentalist will make the truth ineffective by holding to the traditional language.

There is much truth to be found in both viewpoints. It is the virtue of the writings of certain British authors at the present moment that they are dealing with the fundamental and historically essential conceptions of the Christian Message, knowing:—(a) that the essential problems of personal life are today the same as in the time of Christ, and (b) that Christianity must deal with those problems in essentially the same way as in the classical days of the New Testament. In other words, the need of man for redemption is still the same, and the Redeemer is none other than Jesus Christ. Sin and Salvation are still the major issues. There can be no healing of the social sores of the world until these personal issues are faced. But at the same time, these authors are fully aware of all the implications of modern thinking and of the necessity of expressing themselves in ways in which the modern mind may be reached. If this Fundamentalist-Modernist controversy is to be resolved and the truth for which both sides contest is to be comprehended in a richer understanding of the gospel, then books like this one of Dr. Shepherd must play a large part.

G. P.

THE PEOPLE OF THE MOSQUE. By L. Bevan Jones. Student Christian Movement Press, 1932. pp. 327, 10/6.

The Principal of the Henry Martyn School of Islamics at Lahore, India, has contributed a very valuable addition to the literature of Moslem Studies. Although the approach to the subject is dressed in Indian garb, yet aside from the historical element, much of it is applicable to China and the rest of the Mohammedan World. The title is a happily chosen one, as we see Islam in China, for it expresses exactly the followers of the Prophet. Mohammedanism aside from the mosque and its influence is practically an impossibility.

The author is well qualified to prepare such an introductory study, because of his long association with the practical approach to Islam in India; first as editor of the "News and Notes," the paper of the "Missionary to Muslim League of India;" and secondly, his recent activity at the Henry Martyn School of Islam which he helped to found.

The author states in his preface the purpose of writing; that is, "to meet a special need in India.....The average Indian evangelist is ill-equipped and unprepared to meet such a situation, so that it is precisely with a view to helping him, and others like him, that the present volume is made to follow the line it does." The book ably carries out this design.

The book is divided into five well-defined sections. The first, dealing with the "Rise and Expansion of Islam," is a clear exposition of the background of Mohammed's life, his mission and the subsequent spread of Islam from the Gates of Hercules to the Yellow Sea. In concise form he presents the reasons which caused Islam to rise and spread.

The second section gives the "Foundations of Islam." The Koran was the original foundation at the time of Mohammed. The Sunna or "customs" of the Prophet, which sprang into importance at his death, formed the second. But soon situations arose for which no rule could be found in either the Koran or the Sunna; thus the Muslim lawyers were compelled to draw from analogy a new ruling. This process is called *qiyas*, or "reason by analogy" and is the third foundation. An attempt to reconcile the obviously different interpretations resulted in the fourth foundation, called *ijma*, or agreement.

The third section deals with the "Faith and Practice of Islam." The creed and religious duties are clearly handled. Then follows an important resumé of the Moslem High Days, which are so baffling to the ordinary observer, or, as in China, unknown to the majority of missionaries. The Sects of Islam are reviewed with the emphasis on those found in India, however the chapter on "Sufism" and the "Mystic Path and Religious Orders" are very helpful to the general reader.

The fourth section is historical and only helpful to those who are in India or who are interested in the subject.

The final section is the most helpful part of all. It deals in a refreshing way with the relationships between Christianity and Islam. The subject is opened with a review of the situation in India when the first missionaries of Christianity approached Islam. Further there is a sympathetic appreciation of the good points in Islam, but following this, an equally honest appraisal of the inadequacy of Islam. The next chapter deals with the very important subject of "Christian Doctrine in the Light of Moslem Prejudice." Mr. Jones rightly points out, "Our first task is to help lift God's character out of the category in which Islam has placed it; to lead the Moslem to worthier views of Him, of His Holiness, His Righteousness and His Love."

The chapter on "The New Polemic" points out the shifting of emphasis in the attack by the Moslems to the use of western critical material. For those who are to meet present-day progressive Islam this discussion is a most necessary and expedient one. The next division, "Candid Enquiry into our Methods," brings out under three headings the answer to "What we have set out to achieve?" These are: first, in the words of St. Paul, "We are ambassadors on behalf of Christ as though God were intreated by us;" second, not to give the Moslem occasion to blaspheme; and third, cultivate the virtues of courtesy, humility and patience in all our dealings with Moslems.

The final chapter, "Our Supreme Task," is worth the whole book. The author sets down under seven headings the approach to those whom he has so clearly portrayed in the preceding part of the book. He asks, "How is it, after we have preached, argued, etc. with them, we frequently withhold from them the most precious thing we have to give, our friendship?" Not only to make their acquaintance but to push through to a friendship on the spiritual plane which most Moslems will appreciate. But above all, this task, which has so many pitfalls, demands of us our utmost and our best; "we need to cultivate the Spirit of the Master." We must learn to draw the enemy out of their position.....by "making Him, not ourselves nor our arguments, the grand object of attention: 'I, if I be lifted up, will draw all men unto Myself.'"

One of the valued sections for us in China is the "Glossary of Islamic Terms." Here are gathered some two hundred and fifty Islamic words with their meanings. After each word is a note as to derivation, whether it is from Arabic or Persian. It is interesting the number of Persian rather than Arabic words used here in China. One could wish the Index had been a little more detailed.

CLAUDE L. PISHENS JR.

PRAISE AND SERVICE, *Hymns With Tunes for Christian Worship*. Edited by H. Augustine Smith. The Century Co., 1932, New York and London, Price G\$100.00 a hundred copies, single copies, G\$1.50 postpaid.

It is nine years since Professor Smith put the Christian world in his debt through the publication of his *Hymns for the Living Age*. In these intervening years Professor Smith has constantly experimented with all available materials in the large choruses which he has directed and in ordinary congregations. He has now brought out this entirely new volume, *Praise and Service*, and this reviewer must confess that if a finer hymnal has ever been produced, he has not seen it.

Even more fully than his previous hymnal, it is a living book. Rarely used material has been reduced to a bare minimum, and the book is filled from cover to cover with the very hymns and worship material that one looks for in preparing orders of worship. *Praise and Service* is a compact, medium-weight

volume, with over four hundred hymns, printed in easily-read, clear and open-faced type with the words between the upper and lower staves. All the older hymns which are still popular are represented, together with a splendid collection of modern hymns. The themes are well-balanced between the older sections of worship, The Father, the Son, the Holy Spirit. The Gospel, etc., on one hand and the newer sections of Human Service and Brotherhood, Social Progress, World Friendship in Christ, The Home, The Community, etc.

The mechanical arrangement is very fine, with Index of First Lines at the very beginning of the book where it can be found without difficulty; and with the Responsive Readings, 60 in number, at the very end. The other indices follow the first line index, metrical, authors, composers, and subjects. The additional worship material immediately precedes the responsive readings. It contains doxologies, offertories, responses, chants, amens, orders of worship, versicles, introits, litanies, meditations, opening sentences, benedictions and prayers.

Praise and Service has been in use for two months in one of the English Union Services in one of the Yangtze port cities, and with great delight to all.

PAUL G. HAYES

"DELIGHT IN THE SABBATH." A book on this subject has been prepared by B. J. Tan. It may be printed in the near future. The principles that have guided the Author in the preparation of this book are as follows.

The Sabbath is an old Ordinance of God from the creation, "God rested on the seventh day from all his work which he had made." Never since the close of the creative week has God interfered to rearrange fundamentally the material structure of the globe. The deluge produced no alteration in nature. Nor is there evidence that any new species have been added to its living creatures. On the seventh day Elohim rested and was refreshed; which refreshment consisted partly in the satisfaction he experienced in beholding the cosmos. Even man, unless his intellectual and moral faculties are dormant, finds it difficult to rest in indolence and inactivity in order to refresh his physical system. The mind seeks rest in change of occupation. Still less can the supreme Intelligence, who is pure Spirit, rest in absolute inaction; the Divine energy is now directed towards the happiness of his creatures.

That God had a right to enact a weekly Sabbath for man is implied in his relation to man as Creator and Law-giver. For man, therefore, to withhold the seventh portion of his time is to be guilty of disobedience against God as a moral Governor, ingratitude towards God as Creator and Preserver and robber of God as the original Proprietor of both man's powers and time.

The Sabbath is a Sign to the Christians, and the Christian Church, as distinguished from other religious people, and rites, etc. "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death." (spiritual death).

The Sabbath is a fivefold sign: i. Commemorative of God's creation and of dominion over men and all other things. ii. Indicative, showing that men were made to be holy, and that their sanctification comes from none but God. iii. Distinctive, in that they owned themselves to be the Lord's peculiar people, by religiously keeping the Sabbaths, which the rest of the world grossly neglected and profanely scoffed at. iv. Prefigurative of that rest which Christ should purchase for them, to wit, a rest from the burden of the ceremonial, and from the curses and rigours of the moral law as also from sin and the wrath of God for ever. v. Confirmative, both assuring men of God's good will to them, and that as he blessed the Sabbath for their sakes, so he would bless them in the holy use of it with temporal, spiritual, and everlasting blessings, and assuring God of their loyalty to that covenant made between them and Him.

The Sabbath is a principal source of the vitality of the Christian Religion among other Religions on earth.

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. 419 Fourth Avenue, New York City. *Seventy-five cents gold.*

This is the formal report of the Fortieth Annual Meeting of this Conference. Unlike former editions it does not give the gist of discussions but only the names of those participating therein. All resolutions passed are included together with reports of various committees. The longest reports are those dealing with "Anglo-American Churches" The International Missionary Council" and "Cooperation in Latin America."

RIVERS OF LIVING WATER. Ruth Paxson, Marshall, Morgan and Scott. London.

This is the fifth edition of "studies setting forth the believer's possessions in Christ." They were originally given at a conference and put into permanent form as the result of suggestions by missionaries who participated in them. They cover the practical and spiritual aspects of the Christian life.

A CLASSIFIED INDEX TO THE CHINESE LITERATURE OF THE PROTESTANT CHRISTIAN CHURCHES IN CHINA. Kwang Hsueh Publishing House. 140 Peking Road, Shanghai.

This is, according to the Preface, the fourth time that an Index of this nature has been published by Protestants. This one is Anglo-Chinese, contains names of 131 bookstores where, presumably, the literature listed is available, and a list of 69 societies and 41 individuals engaged in publishing Christian literature. The Index is made up from catalogues and purports to be complete so far as literature published up to January, 1932, is concerned. A hasty counting of the books listed shows that these number over 4700.

—=0=—

Correspondence

Individual Self-Support.

To the Editor,

The Chinese Recorder.

DEAR SIR:—The problem of the use of western Christian money in China is a very complicated and difficult one. My own answer to the whole problem of the payment of Christian workers of any nationality is for someone to invent a thermometer to show each month the effective Christian energy produced by such a person and to pay them in proportion to that amount. Although I am a great optimist, I have no hope of seeing such an instrument produced.

We Churchmen believe in a permanent, educated and provided-for ministry. It has been my proud boast that no other institution in China has produced as many effective Christian clergy as Boone Divinity School. In addition to Boone Divinity School, we have almost as many clergy again trained in another theological school. Of the

total number of fifty Chinese clergy in our diocese, there is no possible hope of providing Chinese support for more than ten within a reasonable time. The rest are employed agents of the missionary work of the Christian Church.

Some few of these clergy proved themselves very great cowards in the face of the Communists. A larger number proved themselves courageous in the face of imminent death. Shall we say that some few of this number are not worth the salary which they receive; and, if it were easy to drop them, the others should receive, in addition to their present allowance, all that these now receive?

Our diocese carries a system of some thirty government-registered primary schools. The American money spent in this way is very wisely spent. Our only difficulty is that the teachers' salary scale is a little too low and the women teachers find the required schedule of work a little too heavy.

My own experience with scholarships for students in middle schools and college has been most happy. The wonderful work of the good boys and girls completely covers over the failures.

An unlimited amount of American money can be spent in assisting the Chinese Government in its health work and in relieving the sick and ailing.

It is one of my special duties at the present time to push among the Christians of our diocese a campaign for individual self-support. It is my proposition that any Chinese man, women or child, who will guarantee to pay to the organized work of the Church one-thirtieth of his or her income, shall be counted a self-supporting Christian. It is my belief that if we can report to the American Church that sixty per cent or more of our membership are thus contributing, there will be no reason why the American Church should not contribute according to its capability for any project (including the support of the clergy) which proves itself really helpful in advancing the Kingdom of God in China, which, of course, means in the whole world.

Faithfully yours,

ALFRED A. GILMAN.

Jesuits and Inquisition.

To the Editor,

The Chinese Recorder.

DEAR SIR:—Mr. E. E. Barnett in his article "The Religion of Communism" which appeared in the June, 1933, issue of the Chinese Recorder, quotes on p. 346 a strange sentence from Lenin and then adds: "Thus also spoke the Society of Jesus in the days of the Inquisition, and committed nameless iniquities in the service of holy ends."

Since I have the high honour of belonging to that same Society of Jesus, I would be very much interested to see a list, even incomplete, of those "nameless iniquities" committed by her "in the days of the Inquisition." Would Mr. E. E. Barnett kindly draw it up for me?

In fact I am afraid that he is

mistaking the Society of Jesus for the Inquisition. So far as I know, the Society of Jesus, beginning with its Founder had nothing to do with the Inquisition except to suffer therefrom. Mr. Barnett might draw some better information even on the Inquisition from a book by a non-Catholic author. Schäfer Ernst: *Beiträge zur Geschichte des Spanischen Protestantismus und der Inquisition*, Gütersloh, 1902, 3 Vol.

As for the thesis "the End justifies the Means" attributed to the Jesuits, one thousand times revived by Protestant writers and one thousand times refuted by Catholic authors, I could refer Mr. E. E. Barnett to whole libraries of Catholic Theologians, but undoubtedly he would think them biased. I will only dare engage him to read what one recently has to say on this topic, not a Jesuit, not one of their friends, not a Catholic, not a Priest, not a Catholic layman, perhaps not even a believer in God, Fülöp-Miller, in his book *The Power and Secret of the Jesuits*, a book which however calls for many reservations. There on pp. 152-153 he would read: "It is erroneous to assert that the Society of Jesus....coined the maxim that the end justifies the means. In point of fact, this celebrated maxim was originated, not by Jesuits, but by Machiavelli, who....declared that immoral means may be chosen, if the end to be achieved by them outweighs the evil. The Society of Jesus, on the contrary, has never expressly advanced such a thesis." And then he quotes Cathrein, "the most recent Jesuit moralist," saying: "The Jesuits merely hold, as do all reasonable persons, with St. Paul (1 Cor. X. 31) that morally indifferent or good actions may and should be justified by good intentions."

Will this end this century-old ignominious calumny? I dare not hope so, but I thought it my duty to protest against it and to ask the author of the article to prove the wonderful proposition he advanced in connection with "the Society of Jesus."

Sincerely yours,

PASCHAL M. D'ELIA,

of the Society of Jesus.

Christian Higher Education

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have just read with appreciation the important article in your April (1933) number by Dr. F. L. Hawks Pott, entitled "Christian Higher Education in India and China—A Comparison." There is one point in Dr. Hawks Pott's valuable article on which I think some comment is required. At the foot of page 232 he says that the report of the Commission on Christian Higher Education in India, commonly called the Lindsay Report, "strangely enough dwells not so much on doing away with present difficulties as on the way Christian Higher Education may become more valuable by making provision for research work, and by adding extension work to its programme." I think this is a rather serious misunderstanding of the Report, and I would offer two comments on what Dr. Hawks Pott says.

In the first place, the Lindsay Commission Report is full of concrete proposals with regard to the religious life of the colleges, the relation of the colleges to the church, the increasing of contact between staff and students, the size of the colleges, and the difficult and important problem of the government of the colleges. It is really misleading to suggest that having outlined the difficulties the commissioners turned away from them to a proposal for research. Those who read the Commission's Report with care will find a wealth of suggestion under all the heads I have mentioned.

In the second place, the proposals for what the commissioners have called "Research and Extension" have been a good deal misconceived, partly I suppose because of the unfortunate connotation which the word research has come to hold in the minds of those who justly scorn a good deal that masquerades under that title.

The chapter on Extension and Research abundantly rewards study. It contains a plan for revivifying the life of the teacher, and through him of the students, and for relating the college to its proper environment. The plan may be well or ill conceived, but it ought to be recognised for what it is, an attempt to strike at the very heart of the weakness of the colleges considered from the point of view of teaching efficiency, and to relate their intellectual life to the life of the church and community in the midst of which they are set. I think it is worth while making this point, for I observe that the American Laymen's Report "*Re-Thinking Missions*" falls into the same misunderstanding of what is proposed by Dr. Lindsay and his colleagues.

Having offered this criticism, may I add a word about the pleasure one feels on seeing an educationalist of the standing of Dr. Hawks Pott linking together the Indian and Chinese educational problems? I feel sure that nothing but good can come from studies conceived in this comprehensive way.

Yours faithfully,

WILLIAM PATON.

The Present Situation

RELATION OF RELIGIOUS AND MASS EDUCATION*

The great matshed erected in Tingsien to serve as dining and assembly hall for the National Institute for Rural Reconstruction through the Christian Church, stood ready and waiting. Then began the vision of the march of Mass Education students. Day after day they marched past our mind's eye

*In the *Chinese Recorder*, June, 1933, page 391 we published two articles giving impressions of the Tingsien Rural Institute held in the latter part of April, 1933. We make no apology for adding another article on the same subject especially since this one links together mass and religious education in a striking manner. Editor.

as reports were brought in by delegates from all over the nation. Thousands from classes connected with one church; more thousands from another church; thousands and thousands from the north; hundreds and hundreds from the Yangtze valley; more hundreds from Fukien; tens and tens from Szechuen; and so on and on from the whole nation. Teen age girls often came carrying their baby brothers and sisters; women still stitching shoe soles that the family might be shod; men with girdles tied around their short jackets straight from the fields, wiping the earth from their hands as they came; boys stacking their manure or fuel baskets outside the door; other boys bringing their unsold stock of "t'ang hu le erhs," or candy, into the room with them. . . . Steadily they come in ever increasing numbers; silently they come in their cloth-soled shoes, with the haze of the kitchen smoke around them and the sweat of the fields on their faces—tens of thousands with whom the Christian Church is sharing literacy. At Tingsien they were joined by other tens of thousands from the Mass Education Movement. A great army they are, in this land of many armies. Quiet, but oh, so eager and with potentialities for constructively rebuilding rural China beyond any army of any color which China has yet known!

Day after day at Tingsien there were living symbols of the others still waiting to join these Mass Education students. Women and children from the housetops looking on; too fearful as yet, to join them. Packed circles of men and women, boys and girls, in every village which was visited, hovering on the edge waiting for courage to join the Mass Education classes. "Can you read?" was asked over and over of alert-faced adolescents standing by. "No!" came the reply. "Why don't you study?"; and always the same answer, "We don't study." That most unanswerable of all conventional replies! "We don't study"; in other words, "It isn't done in our circle." And there they stand with toes already touching the circle within which will be found expanded life. A few months, if not weeks, will find them within the circle.

What has Christian Religious Education for Mass Education students? The answer rests back on another question, namely; What is Mass Education? As explained and demonstrated by the Mass Education leaders at Tingsien, Mass Education includes the four fundamentals of Rural Reconstruction:—Cultural Education, Economic Improvement, Public Health and Citizenship Training, and is an attempt to cover the whole of life. "But it takes away all their old religious belief in the old and does not replace it with a deeper faith; it does not go beyond what man can do," protested one delegate. Dr. James Yen, the creator and embodied spirit of the Mass Education Movement, in lecturing on the "Place of the Church in Rural Reconstruction," threw this problem back on the Christian Church. "Religious Education is the base of the Four Major Educations," he said. "It should underlie all of life." And again, on how it should work, he said; "It should be intensive and extensive," working within each church and Mass Education group and extensive with all the churches cooperating.

With so much specialization necessary to meet the needs of people through these four major educations another name for the four fundamentals, literacy, health, livelihood and citizenship, where does cooperation come in? As one delegate commented; "We've gone on the slogan; 'Specialization and cooperation.' We've specialized on men's and women's work; one special committee or another; one station specializes on one thing and one on another. We have been so busy specializing that we have not got at the cooperation." This question of the place of cooperation was referred to Dr. Yen and he replied; "Unless the Christian Church gets together it just adds to the confusion which the country is already in. The government is already in this divided state. Schools, hospitals, churches, must become one." Is this not the function of Religious Education, to integrate these various phases of life so that the Spirit of Christ can shine through? Is this not what Religious Education is already accomplishing—binding together men and women's work in the local churches; amalgamating the work of hospital, school, church and agricultural experimental center; joining synod with synod in one program and through the Religious Education Fellowship, joining one church group with another and even one National Organization with another.

"But how does it work?", asked one keen-minded rural worker. "For the last three years I have been attending religious education gatherings and listening to Religious Education specialists talk. I am still not very clear about it all. I'm willing to leave the technical terminology to the universities, but I would like to know how Religious Education works. How does it work in the country? How does it work in mass education? How does it work intensively?"

When mother-in-law disagrees with daughter-in-law and there is family disharmony, how does Religious Education work? When the four pigs which represent the sum total of last year's family earnings die, how does Religious Education work? When the baby is sick and the family heart is torn with anxiety, how does Religious Education work? When lives are bound and warped and crushed by fear of evil spirits who may strike by day or night, how does Religious Education work? When youth are suddenly freed from customs centuries old and are crying loudly for life, joy, freedom, how does Religious Education work? When another man has taken your strip of land or fails to pay the money he owes you and which you so sorely need, how does Religious Education work? When nation goes to war against nation and hatred, distrust, annihilation of the aggressor becomes synonymous with patriotism, how does Religious Education work?

There are some places where Religious Education has not worked. We've seen whole mass education classes walk forth triumphantly after four months' study with diplomas in their hands. They were able to write the family letters, do the family accounts and were often the very first literate members of their families, but they had not the remotest thought of passing on to someone else what they had gained. We have seen them after eight months' study, able to read the newspaper, write wedding and funeral invitations, with some knowledge of geography and arithmetic, utterly unwilling to teach another in their own homes, or again with an uncontrolled temper often refusing to cooperate in any village improvement. Those classes had never been exposed to Religious Education. Religious Education had not worked, because their education had been carefully kept secular. Dr. Li Chih Han of the Mass Education Survey Department says; "It is easy to fix up food to change clothes, and ways of living but to change the head, thinking, attitudes, that is not so easy. A change of clothes does not make the difference." And Dr. Ch'ü Shih Ying, Dean of the Mass Education Movement pointed out; "The strongest man and the brightest makes the best bandit. Train him, give him more education and he makes a still better bandit. When has the government ever trained for citizenship?", he asked. And may we add that Christian citizenship, world brotherhood, nothing less is the function of Religious Education in Mass Education.

There are places where we have seen Religious Education work in Mass Education. We remember a Mass Education Commencement exercise where twelve women and girls, including the wife of the Village Head, received diplomas as Literate Citizens. It was followed by a group of village elders asking for a meeting with the Religious Education Supervisor. "Help us to carry on this work till we have developed a teacher from our own village," they said. "The women of our families are so different, they have ceased cursing and scolding, they have some 'conversation material' now and life is so much happier and more interesting in our homes. Every woman in the village ought to have the opportunity to study." Those same village elders had ardently opposed a class for women a few months before. Religious Education had worked.

There was the village where the goats had always been allowed to run loose so that annually the young fruit trees were ruined. Through Religious Education in their Mass Education classes, they had learned to trust each other. Now a few boys are appointed by the village to care for all goats. Last spring there was no loss among the thousand new fruit trees planted.

There was the man who came to the Religious Education Training Conference where volunteer Mass Education teachers were being trained. He was certain that a lawsuit was the only way of settling some differences with his

neighbor. He found a way of forgiveness and went home to arbitrate the case. Religious Education had worked. There were the women and girls in one mass education class who volunteered their services to help care for a woman in a neighboring village, who was mentally ill. All her own family and fellow villagers feared her. They had learned a bit of home nursing and a lot of Christian love in their class, for Religious Education had worked.

There is that group of young men from Mass Education classes who have formed the anti-gambling and anti-opium club. They spend whole nights going about from one home to another during holiday seasons, when their friends are meeting special temptation, and help them to victory over these temptations. Religious Education has worked.

There are groups of young men and women who find joy and fellowship and freedom in singing together, playing together, cleaning street and doing other such projects together as well as in doing social betterment and religious plays together. Religious Education has worked.

There are Mass Education graduates giving their time teaching others, some of them year after year—others conducting children's meetings or volunteer classes for children in villages where there are no schools, giving vaccinations and promoting other health work. Religious Education has worked.

And better than patriotism in terms of hatred of the aggressor nation—a study of the common people, appreciation of what they have achieved, evaluation of militarism as an instrument used by any nation and a belief in the brotherhood of man, even of people of an enemy nation. Religious Education has worked.

Religious Education is the base of the Four Major Educations; which put another way are literacy, health, livelihood and citizenship. It should underlie all of life. It must integrate the four and permeate them with love, and a sacrificial spirit, even the spirit of Christ. It must help people actually to live out the brotherhood of man and cooperation with God even as Christ did. One prominent religious educator expressed the relation of Religious Education to Mass Education in a most vivid illustration. The character "p'ing" from the phrase "p'ing min," the common people, forms the motif on text-books, posters, the iron work of seats and every bit of equipment at the mass education plant. "P'ing" means literally level, tranquil—it carries in this connection the idea of leveling up the common people. It is probably most often used to express peace. Written in character it is 平: "Is not this the function of Religious Education?", asked this man, "to write 'p'ing,' peace, thus?" To put the cross into peace. China suffering from ignorance, poverty, disease, selfishness and ever from war; even now from war waged by an aggressor nation. Is this not the privilege of Religious Education; to bring the meaning of the cross into p'ing, peace? The meaning of suffering in life, an understanding of life, fullness of life—"I am come that ye may have life and have it abundantly." Peace with the cross at its heart. Is this not the function of Religious Education for Mass Education, for all education, for all nations? Irma Highbaugh.

BIBLE SOCIETY MEETINGS IN SOUTH CHINA.

During the months of April and May an extensive series of Bible Society meetings was held in South China. As never before the Chinese Christian community has become aware of Bible Society work. Many thousands of people have learned something of the history of this department of evangelism and have been called to a more diligent study of the Scriptures and more earnestness in sharing them with their neighbors.

The series of meetings was arranged and carried out as part of the Centenary celebration of American Bible Society work in China. The first appropriation from New York for the distribution of Scriptures among the Chinese people was voted on April 13, 1833. The China Agency designed a recognition of this event that would be instructive and inspirational and would

reach as much of the country as possible. Accordingly the secretaries of the China staff met in Conference at Tsingtao in the summer of 1931 and then began the organization of local committees in several cities to carry through the program.

The first of the celebration meetings were held in Wuhan last autumn and were followed by others in Ichang, Chungking and several cities in Hunan. At the end of March and during April, 1933, celebrations were held in Chengchow and Kaifeng, Honan and in Nanchang and Kiukiang, Kiangsi. The South China series was made noteworthy in part by the participation of General Chang Chih-Kiang who had taken so conspicuous and helpful a part in the Wuhan meetings. General Chang went to Foochow, Changchow, Amoy, Canton, Hongkong and Wuchow, and several other smaller places in the Canton delta region (a report of these appeared in the Chinese Recorder of December, 1932). He was accompanied by his wife and two children, Samuel and Mary, and by a squad of twelve athletes from the National Calisthenics Training School in Nanking, of which he is the head. Other members of the Bible Society Centenary team were G. W. Sheppard, Agency Secretary of the British & Foreign Bible Society, Carleton Lacy, Agency Secretary of the American Bible Society, Frank K. Jowe of Peiping and T. H. Lin of Shanghai, field secretaries of the A.B.S., H.O.T. Burkwall and Li Chih-Ming of the South China Bible Society and in Canton and Wuchow Evangelist Chao Shih-Kwan of the Christian and Missionary Alliance in Shanghai.

General Chang in his capacity of president of the National Calisthenics Association was officially accredited by the Central Government and established contacts with provincial governors, and the highest military and educational officials wherever he went. To all of these he frankly declared that he was making this visit at the invitation of the Bible Society and was primarily interested in promoting its work and the study of the Bible. The Government was cooperating both financially and permitting him to combine with his official duties this voluntary Christian service. Thus many helpful associations were formed between church and Government representatives.

The Foochow program ran from April 8th to 12th, including Palm Sunday. Great congregations thronged the Lau Memorial Church in the city and Tien Ang Tang on Nantai. Several meetings were held in these churches and others with the students of the Anglo-Chinese College, the Union Middle School, Foochow College, Theological Seminary, the Y.M.C.A., and Fukien Christian University. On Monday morning General Chang spoke for an hour at the Sun Yat-Sen memorial service at which he gave his personal Christian testimony. He also addressed a huge gathering of government students at the city park in connection with an exhibition by his athletes.

At Changchow there was no church large enough to hold all who wished to attend the meetings. Three services therefore were held in rapid succession in different parts of the city. The next morning General Chang laid the corner stone of the London Mission Girls' School building and then addressed 5,000 people who stood in the broiling sun to hear him and to watch a gymnastic exhibit. Transportation to and from Changchow and about the city was by motor-cars belonging to the 19th Route Army that had been placed at the service of the church committee. The team was welcomed outside the city by hundreds of students and church members and later in the city by the highest military officials, among them General Teng who gained distinction last year in the defense of Shanghai.

Amoy churches and schools joined heartily in the Bible Society celebration, combining it with Easter services and with the launching of the Y.M.C.A. membership campaign. The Y.M.C.A. most hospitably housed the party during the four days' stay. General Chang twice visited the Amoy University, where he spoke on moral integrity with a personal conviction and vigor seldom evidenced, according to the testimony of one of the faculty. On Tuesday morning he held 1500 mission school students in wrapt attention at the Kulangsu Church for an hour and a half until he was almost forcibly dragged away to catch his steamer.

The celebration in Canton included recognition of the fifth anniversary of the founding of the South China Bible Society and the launching of its annual membership campaign. The welcome banquet brought together about 150 picked leaders of the Christian churches. The Morrison Memorial Hall in the Y.M.C.A. was crowded repeatedly for the Bible Society meetings in the afternoons and the evening evangelistic services led by Pastor Chao, ably supported by his interpreter, Mr. Tsen, and by Miss Woodberry at the piano. A notable feature of the Canton program was the exceptionally attractive exhibit of Bibles. Illuminated maps indicated the headquarters for the Bible Societies and from these were streamers to the publications in numerous languages and dialects. A good collection appeared of the various Chinese versions from that of Morrison to the latest in use and publications representing each decade of work in China. Charts and diagrams and pictures illustrated various phases of the Bible Society enterprise.

Two capacity meetings were held in the Hok Yat Tong at Hongkong, where again the exhibit was set up. To this an interested Chinese layman brought a Testament so small that it required a magnifying glass to read it. The contrast with the largest single volume Chinese Bible was striking. The annual meeting of the B. & F.B.S. Hongkong Auxiliary was addressed by General Chang with Rev. Karl Reichelt interpreting and by Mr. Lacy of the American Bible Society. The Bishop of Victoria, the right Rev. R. O. Hall, presided and referred to the happy international character of this Bible Society gathering, typical of the development which is now taking place in this branch of Christian work in China. While in Hongkong, General Chang and his party enjoyed the generous hospitality of a banker who has not accepted Christianity, but whose family is already distinguished for its philanthropy. While his particular interest was in the national calisthenics, he cooperated cordially with the Bible Society Committee and relieved them of a large item of expense.

Between the meetings at Canton and Hongkong one was held in Fatshan, and later at Wuchow at the time of the C. & M. A. provincial conference. Meantime some of the party visited Hainan and held enthusiastic meetings in Hoihow, Kiungchow, Nodoo and Kachek. The Sunday morning meeting at Hoihow was addressed not only by the Bible Society secretaries but also by the district magistrate who credited the Bible with a profound influence on the life of Sun Yat-Sen and Christianity with improving the Kuomintang and being largely responsible for preserving religious liberty in China.

No account of these meetings would be complete that did not refer to the selling of Scriptures that accompanied them both in big cities and in remote market towns visited; and to the several group meetings with Christian leaders at which plans were discussed for more efficiently carrying on this distribution work in each place. The idea of the Chinese Christian community taking a definite, active part in Bible Society work has germinated and is growing rapidly. Nor can omission be made of the genuine student interest and the fixed attention which they everywhere gave to the straightforward Christian message as brought to them by a layman in government employ. The ability of the older students in nearly every place to understand addresses in Mandarin and of the teachers and pastors everywhere to converse in the national language was most encouraging. The many well-filled churches at regular services when no guest speaker was present or when visitors were speaking simultaneously in several places gives a clear indication of the rather startling growth of the Christian community. And the decorum and intelligence and vigor of third and fourth generation Christian groups as compared with those in the newer fields is notable. This series of meetings gave plenty of evidence that the Church and the Bible are in China to stay.

A STATEMENT AND A CRITICISM
 regarding the
LAYMEN'S FOREIGN MISSION INQUIRY AND APPRAISAL
 by the
BIBLE UNION OF CHINA

The Executive Committee of the Bible Union for China, an organization with a membership of over one thousand missionaries desiring to stand loyal to the Bible and the Evangelical Faith, wish to record their emphatic dissent from the main recommendations of the Layman's Foreign Mission report entitled "Re-Thinking Missions." We believe that this book heads up the boldest and most determined attack which Christian Missions have experienced in modern times. It is too sadly true, as stated in their forward, that the proposals in this book "lie in well-recognized directions of advance, and that they call less for innovations than for the emphasis and encouragement of tendencies already present in the field and at home;" but whilst in the past the attitude of Modernists towards evangelical missionaries has been, "Let us build with you, for we seek your God as ye do," they now come out into the open with a demand for a centralized autonomous control at the home base, in full authority over the whole missionary movement, the result of which would be the speedy elimination of those missionaries remaining loyal to the old standards.

We wish to express our earnest desire that friends of missions at home, and Chinese leaders on the field, should rightly discern the extent to which this Appraisal represents the rank and file of the Christian laymen of America; the proportion of churches and missionaries in China immediately related to the survey; and the religious viewpoint of the majority of the members of both the Inquiry and Appraisal commissions. As a help to this discernment, we would call attention to the following facts:—

1. Only three of the fifteen members of the Appraisal Commission could be classed as business and contributing laymen in the popularly understood sense of that word, the rest being ministers, philosophers, women, etc. It is, moreover, uncertain what translation will be given to the term "layman" in Chinese. If it is "ordinary believer" (ping hsin-tu), or "American church-member" (Mei-kuo chiao-yu), a decidedly untrue conception will be conveyed to the Chinese Christian of the kind of people who have made the survey and promulgated their findings.

2. The seven denominations and "Boards" which the Report speaks of as "Coöperating in this Inquiry," cannot accurately be said to be responsible for the selection of the membership of either Commission, or, of course, of its findings. Much less can the rank and file of these denominations be understood as instituting, furthering, or approving them.

3. It might be supposed that the scope of the Inquiry and Appraisal would be confined to the mission work under the purview of the seven Boards announced as sponsoring the Commissions. But the general impression that the "entire enterprise" was being weighed is given, not only in the Appraisal itself, but by the newspaper publicity, the issue of the Report as the "Religious Book of the Month," the arrangement made by the Commission for the issue of a large edition and translation of "Re-thinking Missions" at a very cheap price through the Commercial Press of China, and the evident intent to secure the broadest sort of study of the Appraisal. This is obviously unfair to the majority of church bodies interested in mission work in China, who had no relationship to the whole affair. It would seem to be a fact that only about one-sixth of the missionaries in China are connected with the seven Boards said to have sponsored the Appraisal.

4. There were few if any of the members of either Commission that were sympathetically interested in the aims and evangelistic emphasis of the distinctively conservative church groups and missions, and of the conservative

majority elements in some of the denominations sponsoring the Appraisal. The conclusions of such a Commission could not, therefore, in any real sense be regarded as impartial appraisals even of the missions supposed to have been studied. A notable indication of the partisan attitude referred to is the scent reference to the conservative evangelistic and Bible study emphases in the Korean field, even though several of the denominations there sponsored the Appraisal.

5. The introductory discussion of the theological, religious, and psychological bases of foreign mission work, which occupies fully one-third of the Report, was evidently written not as the result of a survey, but from preconceived ideas which an insistent and aggressive liberal minority of educators and social workers took this opportunity of spreading. This section of the Report seems, to say the least, decidedly out of place in what purports to be an impartial appraisal! The spirit of this section pervades the whole Appraisal; and it is especially significant that it is this which has brought forth the severest criticism from mission board officials and church and mission organizations.

The published Report not only proposes a drastic revolution in missionary methods, but is also an open rejection of the Gospel Message itself, as set forth in the New Testament. It disparages the Gospel which has been proclaimed from the beginning of Missions as commissioned by our Lord Jesus, as no longer suited to the world's needs. It clearly implies that the scriptural statement that the Lord Jesus Christ is the only Way of salvation, must now be considered as obsolete (pp. 8, 35); and advocates that Christian missionaries should now unite with heathen religionists in "a common quest for the truth" (p. 31). We wish to affirm our unshaken, and, by God's grace, unshakeable conviction that there is but one "Unknown God" Whom we are to make known to those who ignorantly worship; and that the "foolishness of preaching" so disparaged by this Report is the God-appointed method which alone is indispensable, whatever be the type of missionary service.

We desire to reaffirm the truth that the Christian missionary's message is not indeed after man, neither was it received from man. It is essentially God's own Message, to which man can add nothing, and from which he may take nothing away. We would reemphasize the fact that the Gospel of God is set forth in the New Testament in language of unmistakeable clearness. It is given under the authority of the Son of God Himself, and rejection of it carries with it a rejection of His authority. To substitute for it "another" message only perverts the Divine utterance and leaves the sinner under the power of his sin. This Gospel of God, "once for all delivered to the saints," has during the past century been preached throughout the whole world, and with what blessed results may be known to everyone who sincerely desires to know. Christian Missions can and do fearlessly challenge an honest appraisal of these results. From India, China, Japan, Korea, Africa, New Guinea, the Islands of the Pacific, and other countries, a mass of incontestable evidence is available to prove the power of the Gospel to deliver men from the power of sin, to purify their lives, and to bring in its train incalculable blessings upon society by the reform of evil customs and cruel practices. We deny the implication made in the Report (p. 31) that heathen religions are not at the root of corrupt Oriental customs and society, and that Christianity is not responsible for the blessings and conditions which have been the heritage of those who have lived in happier lands. Such a book as "Mother India" is an incontrovertible piece of evidence of the former position, and the latter hardly requires proof.

We desire to affirm again our whole-hearted faith in the entire Gospel Message as contained in God's Infallible Word; in the Deity of our Lord Jesus Christ; in His Incarnation and His Substitutionary Atoning Death for man's sin; and in His bodily Resurrection. We see this Gospel working in China to-day with its old-time power, on every hand meeting men's need as nothing else on earth can.

We protest against this open attempt on the part of those who are obviously advocating "another Gospel" in order that their "new conception of the scope and aims of missions" (p. 231) may be achieved, to take control of the present-day missionary enterprise and turn it into channels which are fundamentally out of harmony with New Testament teaching and apostolic practice, and with the aims and ideals of those whose labors and sacrifices have laid the foundation of modern Missions.

We would urge all who love our Lord Jesus Christ and value His Gospel, —all members of mission boards and all church leaders definitely to repudiate the partisan and disloyal findings of this unrepresentative Commission, and to refuse all moral and financial support to such schemes as may be instituted to further them. Moreover, we would call all Christians everywhere to take full cognizance of these revealed aims of what we believe to be a minority group engaged in an aggressive campaign for the promotion of modernist principles and methods; and to take their stand on the Lord's side for the defence of the Truth. Shanghai, April 20, 1933.

AMERICAN BOARD, JAPAN MISSION, TAKES ACTION ON LAYMEN'S REPORT

"The Mission voted Feb. 28, (1933) to approve the following statement to be sent through the American Board to the Chairman of the Laymen's Foreign Missions Inquiry:—

"The members of the Japan Mission of the American Board regard 'Re-Thinking Missions' as a land-mark in the history of Protestant Missions. We wish officially to express our gratitude for the report itself; and our sense of obligation to the Laymen's Committee and the members of the Fact Finding and Appraisal Commissions. We welcome this first large scale appraisal of the missionary enterprise on the basis of expert fact finding and evaluation. We are also gratified by the careful and favorable consideration which the American Board is giving the report.

"The presentation of the uniqueness of Christianity and its message for the Orient is an inspiration and a challenge. Our relationship with our Japanese colleagues is substantially in accord with the recommendations of the Report. This naturally and properly involves a cooperative effort in carrying out most of the specific recommendations.

"Concerning the far reaching proposal for administrative unity, we on the field, welcome any plan that will eliminate overlapping and inefficiency, and we stand ready to work under any such plan that may be adopted." *National Christian Council Bulletin*, (Japan) March, 1933.

BRAILLE LITERATURE ASSOCIATION FOR CHINA

The annual meeting of the Braille Literature Association was held in Shanghai on 19th May. The proceedings were marked by a spirit of hopefulness and confidence. The Chairman, Dr. Evan Morgan, in his opening remarks, dwelt on the enriched and contented lives which the Blind would enjoy if they in earlier life had the advantages of training and education which are now, happily, available to them.

Good all round progress was reported both by the Honorary Secretary and the Honorary Treasurer...

- 1: The Life of Pastor Hsi had been Brailled during the year and the completed book—a handsome volume—was exhibited. The materials for production and binding charges amounted to. \$2.50 per volume. The expert work had been freely contributed. The book is being sold for \$1.00.

- 2: Requests for literature and Braille equipment had come from all parts of China in greater numbers than before and sales had increased thirty per cent, easily constituting a record. The *Pilgrim's Progress*, published two years ago, is a good seller. A second edition is required and negotiations for having it printed are well advanced.
- 3: Home effort by individuals on behalf of the Blind was said to be on the increase but it was pointed out that much more could easily be achieved if more general use would be made of the primers which had been prepared by the Association.
- 4: Increased financial support was thankfully referred to. The numbers of donors have risen from 26 to 62, and donations from \$181 to \$523. The membership had been more than doubled during the year, with a corresponding increase in actual dues paid.
- 5: In deciding what they would Braille next, the Committee had to consider the claims of the larger number of Blind who had made only little progress in reading and writing, and to encourage them had decided to publish in Union Braille two easy yet instructive books entitled "*Christie's Old Organ*" and "*A Child's Dream*." It is hoped to have these on sale in the beginning of 1934.

The commitments for the coming year were considered heavy. In addition to the new books to be Brailled and a second edition of *Pilgrim's Progress*, an order for Braille appliances to the value of \$1000.00 would have to be made to meet the increasing demand for equipment.

The Rev. T. Cocker Brown, Secretary-elect L. M. S., in a sympathetic and statesmanlike speech, gave his warm approval to the work being accomplished by the Association, commending the ladies who were undertaking the exacting work of Brailling and preparing manuscript and proofs for the press.

The unnumbered hundreds of thousands of Blind, he said, constituted a tremendous problem and only a beginning had been made toward the solution. It was a problem the Church would have to face as it had not yet done. Apathy had to be broken up and strength given to succor the masses who were groping in physical darkness.

Turning to another aspect of the problem, the speaker said that an authority had estimated that twenty millions of Chinese were afflicted with diseases that might cause blindness. He sounded out the call for early preventive measures to meet this awful threat of human disability and suffering.

The Committee of Management of the Braille Literature Association was elected as follows:—

Chairman, Dr. C. E. Patton; *Vice-Chairman*, The Rev. James Stark; *Honorary Secretary*, Mrs. Zella R. Mussen; *Honorary Treasurer*, The Rev. G. A. Anderson; *Committee*, Miss M. Verne McNeely, Dr. Evan Morgan and Dr. J. T. Williams.

During the meeting Blind boys from the Institute for the Chinese Blind, enlivened the proceedings by singing in Chinese and English and, at the close, gave a demonstration of writing and reading in Braille which was much appreciated.

STATEMENT

regarding the

LAYMAN' FOREIGN MISSIONARY INQUIRY

by the

EXECUTIVE COMMITTEE OF THE LEAGUE OF CHRISTIAN
CHURCHES

The Executive Committee of the League of (Evangelical) Christian Churches which comprises nearly one-fifth of the body of Protestant Christians in China, considering the fact that a new attempt is being made to effect a revolutionary change in regard to the base and aim of foreign missions, as evidenced by the Report of the Appraisal Commission of the "Layman's Foreign Missionary Inquiry," feel constrained:

1. To reaffirm their faith in Christ, the Son of God, in His incarnation, vicarious death and bodily resurrection, in the whole body of divine truth as revealed in God's infallible Word, and in the Gospel message as being unique and final in contrast with the tenets of the various existing religious systems.

2. To protest against the proposals of the said Commission, which, by ignoring the unique character of the Christian Faith as God's revelation to mankind, by denying the exclusive position of the Lord Jesus as the only way of approach to God, and by emptying the Gospel of its vital content of supernatural, redemptive power, unmistakably aims at the removal of Christian missions from their historic, scriptural foundation and the placing of them on a basis of humanistic idealism, thoroughly modernistic and rationalistic in character.

3. To urge upon all Churches, Mission Boards and individual believers both in China and abroad, to repudiate the Report of this self-appointed Commission, which constitutes one of the most bitter attacks on the evangelical faith made in the last decades, to withdraw all financial support from the modernistic movement which is at the back of this attack, to contend more vigorously than ever for the faith which was once delivered unto the saints, and to continue with more courage and determination the task of bringing the Gospel of Jesus Christ to every creature, in glad obedience to the all-powerful Christ and in perfect loyalty to His great Commission.

Rev. Chia Yü Ming, D.D., Dr. Mary Stone, Rev. Sha E. Rev. Han Feng Kang, Rev. Wu Hsin Chwan, Rev. Ma Ching Tang, Rev. Wang Heng Hsin, Rev. Yang Shao Tang, Rev. M. A. Hopkins, Rev. Hugh W. White, D.D., Rev. A. B. Lewis, Rev. Jas Graham, Jr., Rev. F. S. Joyce, Arie Kok Esquire, Executive Secretary (Address: Austrian Legation, Peiping, China).

—=0=—

Work and Workers

Roman Catholic Missionaries Suffer:—Various items of interest concerning persecution and martyrdom suffered by Roman Catholic Missionaries are found in recent issues of *Fides Service*. In December, 1932, bandit "protectors" of Ichang pillaged and burned what they claimed to have saved from the Reds. Father Dunstons, however, had fled with his school children before the Reds came in. Father Borrás, it was reported on March 7, 1933, was captured by Reds in Shensi but soon afterwards released. Father Avito, a Spanish Jesuit, has been a captive in this section for three years. According to information dated March 27, 1933, Father Otmar Stimpfl, of Yungchowfu, Honan was killed by bandits.

Self-Support:—"I cannot close my letter without some reference to the financial situation in the Diocese and the condition with reference to the matter of self-support. If we take the period of most rapid progress—ten years from 1922-1931 inclusive—the increase in Chinese giving was \$3404 (from \$19844 to \$23252). Supposing it were possible

to maintain the rate of progress of that the best decade, it would still take sixty years for the Church to become independent of the Church Missionary Society's grant to the work of the Synod. But owing partly to Communist invasion, partly to a reduction in the number of workers, partly to emigration, and partly to financial depression which is affecting China as well as other parts of the world, there was a falling off last year, in the amount of Chinese contributions, of nearly \$2000. Steps have been taken to try to recover this lost ground during the present year, but the Christian Church in Fukien is now really "up against it." It seems as if we were faced with the necessity for cutting down the work just at the moment when China's need is greatest and when the message of God's Love seems most urgently needed." *Fukien Diocesan Magazine*, May, 1933.

News From Formosa:—February and March in Formosa are the months for Presbytery and Synodical meetings. South Formosa, a mission of the Presbyterian Church of England, has a native church of four

presbyteries. There are now over thirty fully self-supporting pastoral charges. There is also a Synod of South Formosa. North Formosa, a mission of the Canadian Presbyterian Church has one presbytery with seven self-supporting churches, each with its own pastor. The Synod of all Formosa (North and South) meets every two years.

Self-support and self-government are the topics of the hour in North Formosa. The younger men are beginning to see the need for greater advancement along these lines. But as yet there has not been progress enough to give them the official status in the church courts that will enable them to express themselves. The older men hesitate, lest any change from the *status quo* produce an uncontrollable situation. The "depression" may not be unhelpful in these times of adjustment to new conceptions of responsibility.

The Japanese mayor of a Formosan town asked some of us the other day if Christians use liquor. He then asked how we explained America's tendency as a Christian nation to repeal the prohibition law. We talked about the correct use of the term "Christian nation." He had his own idea of the kind of individual worthy of the name Christian, but the actions of Christian nations, he said, confuse him. We agreed together that, for the sake of better understanding the term "Christian nation" would be better dropped from the language of our day. Though having the Buddhist religion as a background, this gentleman did not emphasize the Buddhist so much as the religion part of it. Characteristic of many Japanese to-day, he sees how essential religion is to the work of social upbuilding, and welcomes the contribution of Christians to that end.

Development of the Happy Mount Leprosy Colony goes on apace. Dr. G. Gushue-Taylor expects the colony to be ready for opening by the end of this year, for 80 patients. The "church" with the cross over its main doorway stands out prominently among the little cottages built for patients. It stands out prominently on the landscape also, on the side of the Mount of the Goddess of Mercy sloping toward the Formosan Strait. Although this institu-

tion will be for Formosan leprosy sufferers, the Japanese residents of the Island have contributed generously. Recently three prominent citizens contributed one thousand yen each. To date the people of the Island have contributed over fifty thousand yen in cash.

A new interest in religion seems to be stirring among the young people. From several places come reports of young people's organizations being formed. Initiative for these groups comes from educated young people of Christian families, but the majority of the members come from without the church. A young man recently explained the changed attitude of young people toward religion by saying that materialistic philosophies are proving inadequate for meeting the needs of these days and pleasures are losing their attraction. But this same young man said that without adequate leadership these societies that are being formed will begin like a lion's head and end like a mouse's tail, quoting the well-known Chinese proverb.

China Inland Mission News:—Hunan—The Liebenzeller Mission, an Associate Branch of the C.I.M., from Germany, reports, for the year 1932, quieter conditions generally, and less opposition from anti-religious or anti-foreign forces. 552 were baptised, ten new outstations and six new preaching places opened. The members now in fellowship in this part of the field are 5,388 persons. The total expenditure for the year was \$181,000 Mex, the Chinese churches contributing \$8,650. The work includes 149 chapels, two hospitals, one Blind School, two orphanages, and one primary school. In the hospitals some 40,000 outpatients, and about 800 in-patients were treated. Some 40,000 Scripture portions were sold, and a large amount of country evangelistic work done. The work has extended to some of the aborigines, and over the border into both Kweichow and Kwangsi. There are 56 children in the Blind School, and the work generally has been helped much by this work of mercy, as well as by the hospitals and three Biola Bands of the Hunan Bible Institute, the latter working largely in "the regions beyond."

Shansi—Work among young people and children has been attended with blessing, in one case meetings being held in a wealthy home, where fifteen made a public decision for Christ. The Chinese workers and missionaries find increasing opportunities for this work.

Yunnan—Mr. and Mrs. A. B. Cooke, returned to Yunnan via Rangoon, Burmah, the best route to their district, and found many letters awaiting them there, from Tribal Christians and workers. One reported that in a new district among the Tribes, where a local preaching band had been working this year, hundreds had turned to the Lord. This new district is eighteen days' journey from the missionary center, and they hope to move on there for a year or so, leaving the older Christians to care largely for themselves and the work there.

Kiangsi—From West Kiangsi, Pastor Eo Yeang writes from Ichun, reporting a good gathering at the semi-annual conference, when one hundred met for five days, many coming from distant outstations, some women walking over 200 li through rain and snow. Twenty new converts were baptised, among them a man who had been an opium sot for 48 years. The local church had opened a school for the children of Christians, with some 30 scholars. Mr. and Mrs. W. E. Tyler were able to return to Kian, after over two years' absence, reaching there on Christmas Day, and were able, after two months' hard work, to get back the mission premises, church, and school, etc, from the military. In Nanchang, a three months' term for women opened on March 1, in the Bible School, the women coming from seven districts. Most of them are unpaid workers in their own stations, and plan to return in the same capacity. Mr. Leland Wang began ten days' special meetings in different churches in Nanchang, on May 4, large crowds assembling.

Hupei—Mr. Findlay Andrew recently reported on a visit to Hankow, in connection with the Famine Relief Commission, when he had the difficult and delicate task, of seeking to secure the release of 13 men (Chinese) who had been captured by Communists. This was all

arranged with success partly owing to the efforts and work of troops. Mr. Andrew adds, "When you come down to actual experience in China today, there is no service that you can substitute for the spiritual side of the work. Men speak of the social urge, and social service, but unless the main purpose is spiritual, then the work is void."

Mission Advance—Between Sept. 1932, and January 1933, ninety-one new missionaries arrived in China, from the different home lands, and five retired workers returned to active service. Mr. G. W. Gibb, China Director, recently left for a journey of six months or more in West China, hoping to visit most of the stations there. (May 6, 1933).

The Sublimation of A Creed:—The statement on this topic was published in the *West China Missionary News*, May, 1932. We intended to reproduce it some months ago. For various reasons, however, we were prevented from doing this. In view of articles in this issue it now has particular interest and we accordingly include it. We have somewhat rearranged it in order to save space.

"Introduction a. I believe in truth. b. I believe in the quest of truth. c. I believe in the realization of truth.

"*The Body:* A. I Believe In Truth, and that fear of truth is a sin. I. *I believe* in the human mind:—that it can recognize truth; that the young mind has the boon of unprejudiced curiosity; that the experienced mind has the wealth of tenacious perspicacity.

"II. *I believe* in the natural universe as a good (it is not the best possible) stage for the creation of character:—that it is uniform; that it is continuous, causeful, progressive (positive, and or negative); that it is reasonable.

"III. *I believe* the fearless knowing of knowable truth makes men free in relations in the psychical and physical universe:—that relative truth is preferable to superstition; that isolated truth is preferable to half truth; that unified, correlated and systematic truth, absolute truth is a goal.

"R. I Believe In The Quest Of Truth, and that refusal of truth is a sin. I. *I believe* in theory:—that it is a psychological necessity for

the normal human mind to rationalize the universe; that preliminary ideas must predate successful experiment; that supposition is a tool, not the product, a way-station, not a terminus.

"II. *I believe* in experiment:—that observation is essential for arrival at truth; that qualitative experiment is highly desirable; that precise, quantitative experiment is peculiarly valuable.

"III. *I believe* in the inclusive lawification of proved truth:—that apprehended truth should be formalized; that truth should be clarified by statement with inclusions and relations; that truth should be presented in its purity.

"C. *I Believe In The Realization Of Truth*, and that "ornamentalization" of truth is a sin. *I believe* in the mechanization of truth:—that truth visioned by mind should be mechanized; that truth attained by theory and experiment should be utilized; that truth can remake human environment.

"II. *I believe* in the personalization of truth:—that truth's main contribution is in terms of thought and character; that truth is not tenths truth—for us—until it is more than a formula, until it is manner of thinking and realization; that truth has arrived—for us—when we characterize it in personality, in home, in society, in government and human relations generally.

"III. *I believe* in the spiritual implementation of truth which puts the life in life:—that a meaningful universe postulates an adequate cause; that a reasonable universe demands a personal God; that the human mind and a manipulative world require personality, choice, a role that is not automatic but co-operative and creative in a God universe.

"The "Continuum" (not the Conclusion) of such a Creed:

Hereabout reverts the physical remains of:—One who has used the experimental method; One who has found truth in the field, the shop, the laboratory, the study as well as in revelation; One who has incarnated truth in living.

"But, to use the words of Daniel Webster, "I still live" hereabouts, or thereabouts, or whereabouts, an integrated personality; and, or for

those others who cannot extrapolate the curve of life beyond the grave, I did live in a perceptible way a life at One, in faith, in hope, in love, in Truth. So may it be. Amen. D. S. Dye.

"Dialogue on the Problem of War":—"We have received from China the report of a discussion in student movement circles on the problem of war in relation to the Sino-Japanese conflict. This group consisted of Chinese students and student leaders, as well as foreign friends.

"*Foreigner*: The thing which is basic and unifying at a time like this is our personal friendship with Jesus Christ. No one else can tell me what I ought to do, and I have no right to dictate to the other man. Personally I have been a pacifist and I am still one now, but I feel I must trust others to decide this matter for themselves. Each one must be true to what he feels this friendship with Jesus demands.

"*Chinese*: At a time like this, everyone should say what he honestly feels. I cannot feel that it is right for a Chinese to be a pacifist now.

"*Another Foreigner*: Although I usually take a pacifist position, it is hard for me to see how China can do anything but fight.

"*Another Foreigner*: If we believe that love is the strongest thing in the world, this is the time to show it. I would think that fighting at present would only make matters worse.

"*Another Chinese*: I used to feel that the way of life, as preached by the pacifists, was the only way; but I found that they had no method for solving a concrete situation. All they can do is to denounce war, while their own nations are fighting. Chang Hsueh Liang has done rightly according to the pacifist position. But we have found the League to be a broken reed, and unless we fight, China is hopeless. We used to argue the matter. But the new spirit in China, owing to the resistance of the 19th Route Army and the Volunteers, has settled the argument for us. Thus we see, if we wish Chinese civilisation to endure, we must fight. So the main objective of the Volunteers is love, to give us (the nation) character; and

we must help them. This is the way of love, for to love is to hate evil. We must have concrete means to deal with the forces of evil.

"*A Chinese*: We Chinese have not yet won the qualifications to be pacifists, because our nation is not yet strong.

"*A Foreigner*: Pacifism is not quietism. We are to have an aggressively creative love. We need to do some hard thinking in order to find an effective way to express that love.

"*A Chinese*: Of course, war is not the ultimate solution. We Chinese can ultimately solve the problem, because the Chinese race is a reasonable one. The resistance at present is but a necessary step on the ultimate road.

"*A Foreigner*: I believe that each one of us has the right and the duty to tell others what we are convinced Christ wants men to do under such circumstances. We must ask "What is God's Will?"

"*A Chinese*: I feel that resistance to Japan at present can be looked upon as the way of love, because a small disaster to Japan now will prevent a greater disaster to her later, such as a war between Japan

and America. It is possible for us to love the Japanese while fighting them. What have the American missionaries been doing about immigration in your own country? Unless you have made real protests on such questions, it is difficult for you to have much to contribute in the present controversy.

"*A Foreigner*: We must not only have faith in the other person; we must be able to see Christ in him and have a real respect for him. We must also try to help people around us think of something more than just how to save themselves from danger. Our Christian groups should carry service and poise to others.

"*A Chinese*: Most of us have rigid limitations of nation, race and religion. True Christianity transcends these limitations. Certainly no one who was in Europe from 1914-1918 can believe in war. Real Christians on both sides will be able to transcend their limitations and talk over their problems as Christians and as brothers. We must begin by scrutinising our own lives and circumstances." *Federation News Sheet*, Monthly Bulletin of the World's Student Christian Federation, April 1933.

—o—

Notes on Contributors.

REV. PAUL G. HAYES is a member of the Methodist Episcopal Mission, North. He arrived in China in 1921. He is located in Wusih, Kiangsu.

REV. W. P. MILLS, B.A., M.A., B.D., was formerly with the Y.M.C.A. He is now a member of the Presbyterian Mission, North, located in Nanking. He arrived in China in 1917.

REV. J. S. KUNKLE, Ph.D., is a member of the American Presbyterian Mission, North. He is on the staff of the Union Theological College, Canton. He arrived in China in 1913.

MR. FU LIANG CHANG is Rural Secretary of the National Christian Council of China.

MRS. (P.D.) HELEN WILEY DUTTON is a missionary of the American Board of Commissioners for Foreign Missions. She is located in Taiku, Shansi. She arrived in China in 1919.

MISS DOROTHY M. DOIDGE, B.A., is a member of the United Methodist Church Mission, located in Wenchow, Che. She arrived in China in 1924.

MISS EMMA HORNING, M.A., is a member of the Church of the Brethren Mission located in Ping Ting Chou, Shansi. She arrived in China in 1908.

REV. A. J. FISHER, D.D., is a member of the American Presbyterian Mission, North. He was formerly located in Canton but is now on the staff of the Church of Christ in China at its headquarters in Shanghai. He arrived in China in 1901.

REV. EARLE H. BALLOU B.A., B.D., is a missionary of the American Board of Commissioners for Foreign Missions. He is a secretary of the North China Kung Li Hui. He arrived in China in 1916.

REV. C. H. PATTERSON is a member of the American Presbyterian Mission, South. He is located in Sutsien, Ku.

